

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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## THE SPIRITUAL TELEGRAPH.

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PERSONAL AND SPECIAL NOTICES.  
Mr. Harris' Meetings.  
Rev. T. L. Harris lectures every Sunday, morning and evening, at the University Chapel, corner of University Place and Waverly Place, opposite Washington Square.  
Dodworth's Academy.  
Mr. J. S. Loveland will lecture at Dodworth's Academy next Sunday, morning and evening.  
Mrs. Hatch's Meetings.  
Mrs. CORA L. V. HATCH will speak in the Brooklyn Institute, corner of Concord and Washington streets, every Sunday afternoon, at three o'clock; and at Clinton Hall, Astor Place, New York, every Wednesday and Friday evening, at half-past seven o'clock.  
Miss Emma Hardinge.  
Will lecture at Clinton Hall, corner of Atlantic and Clinton-streets, Brooklyn, next Sunday afternoon, March 14th, at 3 o'clock.  
Miss Hardinge will lecture at Philadelphia, Thursday and Friday evenings, March the 18th and 19th, and at Baltimore on the Sundays of March the 21st and 28th. Miss Hardinge announces to the friends in or near Baltimore, that she will be happy to lecture for them any designated evening during the week of her stay, and may be addressed to the care of W. A. Danksin, Baltimore.  
The Tribune Almanac for 1858.

This Almanac is just published, and contains, in addition to the usual calendar pages and astronomical matter: 1. The Government of the United States, Executive and Judicial. 2. A classified list of the Members of the United States Senate. 3. A list of the House of Representatives, politically classified. 4. An abstract of all the important laws passed at the second session of the XXXIVth Congress. 5. A brief sketch of the outbreak against English rule in India. 6. A bill for the relief of Kansas (repelling the bogus laws, etc.) which passed the House and was defeated in the Senate, with the vote thereon. 7. A sketch of the proceedings in Kansas during the past year. 8. A concise abstract of the Dred Scott Decision. 9. A sketch of Minnesota. 10. A sketch of Oregon. 11. The three National Platforms—Republican, American and Democratic—adopted in 1856, complete. 12. A list of States, Capitals, Governors, (with their salaries), times of Legislative meetings, holding of general elections, etc. 13. Election returns from all the States which held general elections during the year 1857 by Counties, Congressional Districts and States, carefully compared with previous Elections, expressly for the Tribune Almanac.  
Price, with postage prepaid, single copies, 13 cents, American coin; 13 copies for \$1 13; 100 copies for \$8; or, if sent by express, 13 copies for \$1; 100 copies for \$7. Orders inclosing the money respectfully solicited. Address HORACE GREELY & Co., Tribune Buildings, N. Y.

Miss Hallett.  
We learn from the Sterling (Ill.) Republican, that this trance medium is addressing the public on the most profound subjects, and greatly to the edification of the learned portion of the community. The Spirits allow the audience to propound the subject or question. The editor says: "We have not space to give her argument on the above subject. Several theological and geological questions were propounded, which she answered unhesitatingly, and with great clearness. We have promised a short space in our columns, to parties wishing to discuss the subject of Spiritualism. The communications will be brief, and interesting to all investigating minds."

Dodworth Academy Meetings.  
Dr. Gray gave notice last Sunday that a meeting of the Association would be held on Wednesday evening, at 18 Fourth Avenue, (the conference room), to make arrangements for the ensuing year.

To Correspondents.  
A. B. SEVERANCE AND ASHLEY CLARK.—The apparent contradiction to which you refer will be noticed next week.  
"J. J. H., San Francisco, California." Our esteemed friend will please accept our thanks for his kind regards and highly appreciated favor of a barrel of potatoes. We are also indebted to the kindness of Mr. Morton, the transportation agent, for taking them through gratis. We have already distributed many of them among our friends for seed, and find them also good potatoes for the table.

"D. M. C." Your starch is all sold; \$900 remitted, the balance as soon as collected.  
"R. W. C., Iowa." Your prairie chickens, 46 pairs, are received, in good order. Express charges high—\$10 67. Market dull—about 70 to 75 cents per pair. Your orders will be promptly attended to. Transportation charges should always be agreed upon before the goods are given to the line, and the amount transmitted to us by letter.  
"J. D." Your 16 bales of hops are received, and will have early attention.

BIBLE SOCIETY.—Six members of the Committee on revision have resigned. We think the book is safe.  
Mrs. WILBER, formerly Miss Beebe, lectured to the Spiritualists in Philadelphia last Sunday.  
ANDREW JACKSON DAVIS.—The Fulton City Advertiser, of the 25th February, says:—"This champion of Spiritualism is expected in Lyons, about two weeks, to lecture on the 'Harmonical Philosophy.'"

REGISTRY LAW PROPOSED.—We are glad to see that Mr. Charles H. Adams has given notice in the Assembly of a bill to prevent illegal voting. The substance of the bill is, to have every voter's name registered and an alphabetical list pasted in conspicuous places prior to the days of election, and allow nobody to vote who has not previously attended to getting his name properly registered and upon the list. We hope it will pass into a law.

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All Healing Mediums throughout the United States and Canada are earnestly requested to send their names and address for publication, with references.

## Domestic and Foreign Items.

**DEATH OF COMMODORE PERRY.**—Commodore Matthew Galbraith Perry died at his residence at 38 West Thirty-second street, on the morning of March 4. His disease was gout, which struck to his stomach. He was brother to Commodore Oliver H. Perry, the celebrated hero of Lake Erie, in the war of 1812.

**DEATH OF FREEMAN HUNT.**—Freeman Hunt, well known as the editor and proprietor of *Hunt's Merchants' Magazine*, died on Tuesday night, March 3, at 11 o'clock, at his residence, on the corner of President and Clinton streets, Brooklyn. His disease was an affection of the liver, coupled with general debility.

**IMPORTATION OF AFRICANS.**—A bill has passed the House of Representatives of Louisiana, authorizing a company, already organized, to import twenty-five hundred free blacks from the Coast of Africa, to be indentured for not less than fifteen years.

**BURNING OF THE ELIZA BATTLE.**—NEARLY FORTY LIVES LOST.—A dispatch from Mobile states that the steamboat *Eliza Battle* was burned, at Kemp's Landing, near Demopolis, Ala., on Monday morning, March 1. Thirty-nine lives were lost, and twelve hundred bales of cotton destroyed. Among the lost was the Rev. Mr. Newman, of Louisville, Ky. Many of the sufferers were frozen in the water.

**MORE TROUBLES IN KANSAS.**—A correspondent of the *N. Y. Tribune*, writing from Lawrence, Kansas, under date of February 21, says: The apparently interminable Fort Scott troubles are again assuming greater proportions than ever. Capt. Baine, with two others, have just arrived to-night, from the Little Osage. They reached Prairie City late last night, when the inclosed extra of the *Freeman's Champion* of that place, was struck off. It contains all the essential particulars of the fresh troubles in that quarter. It seems that the Border Ruffians in that section have made up their minds to resume active hostilities again. A heavy force, reported at 130, mostly Missourians, had mustered at Baineville, and were threatening all the Free-Settlers in the valley of the Osage. The messengers say that unless help is given to the Free-State settlers in that quarter, that all the settlements there must be abandoned. A handful of some fifteen or twenty men had mustered at Baine's house—a log house, which has, by courtesy, been styled Fort Baine, since the skirmish that occurred there two months ago, when the Fort Scottites came to take it.

These few men are partly those who came over from the Marston to apprise them of their danger. They are too weak to show fight to the party threatening them, and great fears are entertained that a large amount of mischief will be done ere any assistance can reach them. The weather is so severe that it is almost impossible to take a force of men into the field, especially at a distance of one hundred miles, and without tents or camp equipage.

**TERRIBLE ACCIDENT IN A PUBLIC SCHOOL.**—On Wednesday afternoon of last week, a terrible accident occurred in Ward School, Nos. 39 and 48 West Eighteenth street, by which a young lady, named Sarah L. Lewis, one of the teachers in the primary department, was nearly burned to death, by her clothes taking fire as she was standing by the stove warming herself. On being told that her dress was burning she became frightened, and ran up and down the aisle between the children's desks, the fire meantime making headway. Miss Cromwell, the Principal, ran after her and attempted to tear off the burning dress, but was unsuccessful. The children, had by this time become terrified, and many of them ran down the stair into the street screaming "fire." An alarm was given by passers by, who thought that the building was on fire, and in a short time the firemen arrived upon the ground, but fortunately their services were not required. Other teachers in the school soon came into the room, and by means of shawls succeeded in extinguishing the flames and tearing off the burning dress. The young lady died the same night from the effects of her burns.

**THE MEXICAN NEWS.**—We have New Orleans papers containing additional Mexican news brought by the steamer *Tennessee*, at that port. The Legitimists of Guanajuato, Queretaro and Zacatecas, were at Celaya at the latest accounts, and a general action with Zuloaga's forces was expected within a week. General Parodi was about to enter Alende. Four thousand Constitutional troops, with eighteen pieces of artillery, had been reviewed in Orizava.

**A MAN DROWNED IN THE MIDDLE OF THE STREET.**—One night last week a man named Thomas Fannin was found dead in South-street, between Dover and Roosevelt-streets. It appeared in evidence before the Coroner's jury that he had become beastly drunk, and falling with his face downward in a puddle of water, he was drowned. A verdict was rendered accordingly.

**TICKET SWINDLING.**—One of the secrets of villany with which our city abounds, and which it seems have not yet been sufficiently exposed in the newspapers to put all the green ones on their guard, is represented by a case which occurred a few days ago. James Fulton, a Scotchman, complained at the Mayor's office that he had been induced by false representations to pay \$140 to the Frank Fowler concern for a ticket for passage in the first Liverpool vessel that would sail. Fulton, after purchasing the ticket, ascertained that he could have bought one at a regular agency for \$72. Fowler was arrested and brought before the Mayor, who told him that he must refund the money. He seemed reluctant at first to disgorge, but thought better of it, and paid over the \$140. To a remark of the Mayor that whenever there was a difficulty of this kind, the easiest way to settle it was to refund the money, Fowler acquiesced, and said a great many bad men had got into the ticket business, and he intended to leave it.

**AN INDIAN BATTLE.**—The Westport (Mo.) correspondent of the *St. Louis Republican* states that Mr. Kitchen, who has arrived there from New Mexico, brings intelligence of a desperate fight between the Pawnee and Arapahoe Indians, on Pawnee Fork, in which ten of the former were killed, and many wounded. Mr. Kitchen reports having met a large number of Camanches and Krowas, who expressed the best of feelings toward the whites, and stated that, so far as they were concerned, the army and other trains should not be molested by the Indian tribes. All was quiet in New Mexico.

**A WRECK AT SEA.**—The ship *Patton*, at Savannah from Granada, reports passing a wreck, dismasted and water-logged. On a portion of the stern were discovered the words "Wallace Millbridge."

**THOMAS W. WARD, ESQ.,** a prominent citizen of Boston, and for many years agent of Messrs. Baring Bros., died on the morning of March 3.

We learn that arrangements are being made to hold a grand anti-Lecompton meeting of the Western States, at Chicago.

The *Tribune* learns from Washington that Mr. Stephens, of Georgia, has prepared a report from the majority of Mr. Speaker Orr's famous Committee of Investigation, in which that learned gentleman declares that everything has been perfectly regular and wholly admissible in framing the Lecompton Constitution, and that Kansas should therefore be at once admitted under it. The report of Mr. Stephens, it is said, ignores the election of the 4th of January.

**THOMAS D'ARCY MCGEE IN CANADA.**—Thomas D'Arcy McGee, formerly editor of the *Irish News* in New York, but now a Member of the Canada Provincial Parliament from Montreal, made his first speech on the night of March 3, in opposition to the Government. It was exceedingly violent, it is said.

**BENEVOLENT THIEVES.**—A man calling himself Dr. Wilson, has recently been calling at houses in this city, under the pretence of seeking aid for a sick patient of his—a woman dying of consumption, and suffering for want of the most common necessities. This sham doctor sends the servant up stairs for her mistress, then walks into the parlor, and pockets any small valuable that he can lay his hands on. If the lady comes down, he states his object, names the residence of the poor woman, and suggests to the lady that she may, perhaps, take the trouble to send, or go and see for herself. Of course, the theft is not likely to be discovered until he has taken himself out of sight.—*Trib.*

**A ROUTE FOR THE ESCAPE OF THE MORMONS.**—The *St. Louis Leader* learns from Father De Smet, a Catholic Missionary, who has spent many years among the Indian tribes, that on either slope of the Rocky Mountains there is a perfectly practicable and easy route north from Salt Lake to the British possessions. Father De Smet has traveled the route several times with light wagons. He gives it as his conviction that if the Mormons leave their present location, they will proceed northward to New Caledonia, British America, and settle at the base of the Portage Mountains, near the 49th parallel. The route is described in detail. The country and climate are stated to be eminently superior in every respect to those of Utah. The *Leader* calls the special attention of the War Department and the public to its article.

**J. B. SHEARS,** alias Wilford, supposed to be the leader of the Indiana gang of counterfeiters, has been arrested at Chicago. A large amount of bogus coin was found in his possession.

**TWO BOYS MURDER THE SUSPECTED PARAMOUR OF THEIR MOTHER.**—The *Wheeling Intelligencer* says: "We are reliably informed that a murder was committed at Lytleton Station, on the Baltimore and Ohio Railroad, a few nights since. Mrs. Manly, a widow woman, resides with her two sons near Lytleton. For a long time the sons have suspected that an improper intimacy existed between the widow and a man of rather bad character, living in the neighborhood. On Sunday night, the two boys left home, intending to remain away over night, but something occurred which induced them to return sooner than they expected. Upon entering the house, they discovered the suspected man, and, maddened by the thought of their disgrace, they fell upon him with a terrible ferocity, stabbing him so severely that death resulted a short time afterward. One of the boys is about ten, and the other about fifteen. Shortly after committing the desperate deed, they made their escape, one taking an eastern-bound train, and the other coming West."

**THE HON. JAS. W. JOHNSTON,** Attorney-General, and Adams G. Archibald, Esq., Commissioner of Nova Scotia to London, were instructed on the 16th of June last to confer with the Imperial Government on the subject of a union of the British North American provinces. They give, in a letter to the Provincial Secretary, under date of Feb. 8, the following as the result of their interview with Mr. Labouchere: "He informed us that her Majesty's Government had no desire to interfere with the determination to which the Colonies themselves might come on a point so immediately affecting their own interests; and that if they should be of opinion that union would advance their prosperity, the Government would oppose no obstacle to their wishes." In pursuance of this, the Government of Nova Scotia has opened negotiations with the other provinces for such confederation.

**HALIFAX.**—The *Halifax (N. S.) Morning Chronicle* says: "There can be little doubt that Halifax will soon be the headquarters for the army and navy in British North America. The signal station at the Citadel has been discontinued, and it is proposed to have an underground line of telegraph laid down between Samora and the Halifax reading-room."

**HARBOR POLICE.**—In consequence of the numerous depredations of river thieves, a Harbor Police, consisting of twenty-five men, with boats, has been organized for this city.

**DESCENT ON LOTTERY DEALERS.**—Mayor Tiemann's squad of Police have for some days past been ferreting out dealers in lottery tickets in this city, and have succeeded in bringing several of the fellows up to the "bull ring."

**GRISLS FOR THE WEST.**—Another party of between sixty and seventy young women were sent off one day last week, by the Woman's Protective Emigration Society, under the care of Mrs. Farnham, the Corresponding Secretary. They were accompanied by Mr. Vere Foster, who intends to continue his benevolent labors in providing homes for others to whom the Society's protection may be extended. The contributions of the benevolent are urgently needed, to replenish the exhausted treasury, and enable the good work to be continued.

A Washington correspondent of the *Mississippiian* gives the daughter of a Cabinet Minister the credit of defeating the Administration Kansas Committee in the House the other day. It happened in this wise:—"It is whispered in social circles here, that the defeat of the Committee of Thirteen on the Kansas bill, which the Administration lost by one vote, is attributable to a lady, a daughter of one of our Cabinet Ministers. One of her victims, a prominent but 'doubtful member' from the North, who is sighing himself into premature wrinkles and ugliness, conceiving on the evening before the vote was taken, that Miss — evinced a preference for a rival member, would have his revenge by voting against the Administration; the result was, the bill was lost! (A word in your ear.) That member's fate is sealed, for we saw Miss — an hour ago, and had she swallowed all the pickles of her father's last state dinner, her feelings could not have been more acclimated against him for his recreancy."

**THE FREE DINING SALOON.**—Mr. J. W. Farmer still keeps his free eating-house in full operation at No. 47 Ludlow-street. The various notices of the press, and the increase of want, with the coming on of the present cold weather, have brought a great rush of customers to his gratuitous establishment. The average of hungry persons daily is over 1,500; and on every day this week more than 1,700 people have been fed at this house. There are 185 gallons of soup, and two barrels of flour consumed daily, beside hams, beans, potatoes and other substantial. Since the 22nd of February an evening meal has been served at half-past eight p. m., at which there has been a regular attendance, of about 150 nightly.—*Tribune.*

**CHANCES FOR THE LECOMPTON CONSTITUTION.**—A correspondent of the *Philadelphia Press*, writing from Washington under date of March 1, says: "The fate of Lecompton is sealed beyond redemption. The Southern men refuse peremptorily to concur in the President's declaration that the people of Kansas, under the Calhoun Constitution, will have the right to modify and change its provisions previous to the prescribed time of 1864, not to say anything of a condition precedent affixed to the act of admission; and the Northern Democrats who have, up to this time, supported the Administration on this question, will go no farther, unless such condition is agreed to and embodied in the law unmistakably."

**W. S. TUCKERMAN,** mail robber, was indicted by the United States Grand Jury in New Haven on the 5th inst., and pleaded not guilty. He was ordered to give bonds in \$20,000, with two sureties, to appear for trial before the United States Circuit Court, to be held in New Haven on the fourth Tuesday in April. In default of bail, he was again committed to prison.

**THERMOMETRICAL REPORTS.**—Our winter, so mild and gentle hitherto, seems to have rallied its forces within the last ten days, for a dying effort to show us something worthy of its name before the approaching vernal equinox shall have sealed its doom for the season; and it appears to have focalized its intensest powers upon Friday, March 5, as the following thermometrical reports for that day will show:

Oswego, N. Y., a. m.—Wind N.; clear; 4.  
Boston, Mass., 10 a. m.—Wind W.; clear; 10.  
Albany, N. Y., 8 a. m.—N. W.; clear; 2.  
Portland, Me.—Wind N. E.; snowing; 10.  
Bangor, Me.—Wind N. W.; snowing; 18.  
Eastport, Me.—Wind N. W.; snowing; 12.  
St. John, N. B.—Wind N. W.; cloudy; 19.  
Sackville, Me.—Wind N. W.; snowing; 22.  
Halifax, N. S.—Wind N.; cloudy; 30.  
Charlottetown, P. E. I.—Wind N.; mild; snowing.  
Montreal, C. E., 8 a. m.—Wind N. W.; 6 below; clear.  
Boston, Mass., noon—Wind W.; 16; clear.  
White River Junction—5 below; cloudy.  
St. Johnsbury—Wind N.; 1 below; cloudy.  
Burlington, Vt.—Wind N. W.; 5 below; cloudy.  
Malone—Wind N. W.; 10 below; clear.  
Baltimore, noon—Wind N. W.; 21; blowing hard.  
Washington.—At daylight, 12; at 9 a. m., 15; at noon, 20; wind, N. W.; clear.

New York, noon—Clear; wind N. W.; 20; bar, 30.150.  
Philadelphia, March 5.—This was the coldest morning of the season. The thermometer at 6 a. m. stood at 10 degrees above zero. The floating ice on the Delaware is pretty heavy opposite the city, and at the Horse Shoe, but presents no serious obstacle to navigation as yet. At noon, weather clear; wind N. W.; barometer, 29.98; thermometer, 17½.

**A MEAN THIEF.**—On Thursday night a very dashing looking fellow, named Edward Lyons, went into the fancy store No. 539 Broadway, kept by Mrs. Elizabeth Link, and requested to look at some collars. After making a very trifling purchase, Lyons asked to be shown three diamond studs that were exhibiting in a show case. Mrs. Link handed over the small box containing the studs, when Lyons put one in his shirt bosom to see how it would look. He then examined the other two, and in a moment thereafter, took them from the box and rushed out of the door followed by Mrs. Link. A Mr. Chelinau being told of the occurrence started after the thief, and after a pursuit of several blocks eventually arrested him in a book store whither he had fled with a view of eluding further pursuit. Justice Kelly sent Lyons to prison to await his trial. The property was not recovered, Lyons having thrown it away in his flight.—*Tribune.*

## NEWS FROM EUROPE.

The steamship *New York*, from Greenock, Feb. 14, at 6 p. m., arrived on Friday, March 5. She experienced heavy westerly gales all the passage, and on the 18th she was struck by lightning, which split the fore royal mast. She brings very little news that is of importance. Financial affairs were in a satisfactory state, consols having closed on the 13th ult., at 96½ and 96¾ for money and on account.

The *Tamar* steamer, from Alexandria, arrived at Southampton on the 13th. She brings the heavy portion of the Australian mails and £100,000 in gold. The *Marco Polo*, with £300,000 in gold, was off Holyhead on Saturday forenoon.

Accounts received in Paris state that more troops are required in China to carry out the intended operations.

No more addresses from the army are to be published in the *Moniteur*, or any other paper published in France.

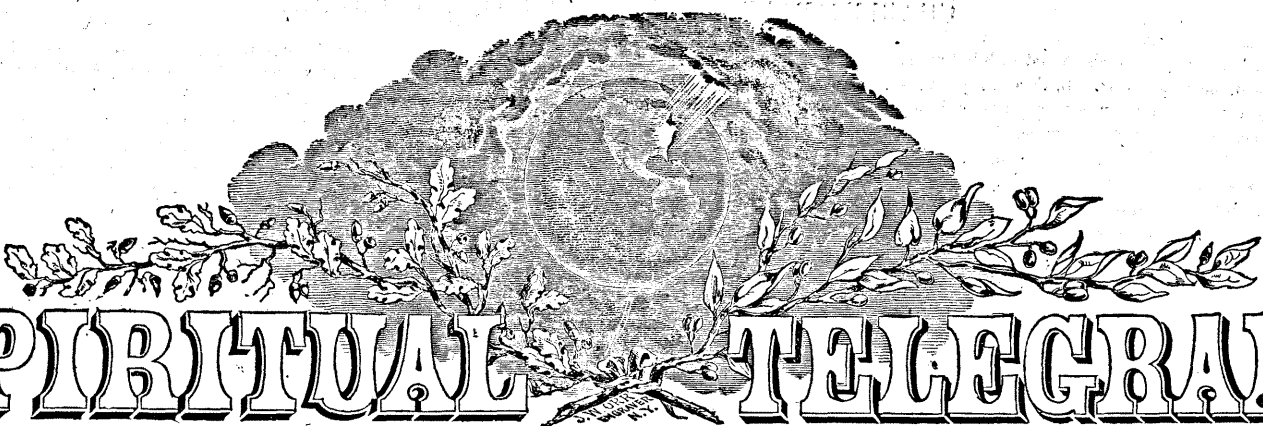
One of the Paris correspondents of *Le Nord* says that the military addresses in the *Moniteur* have not been the only manifestations of feeling against England on the part of the French colonels; some of those honored with the Order of Bath having expressed a desire to return their decorations. The Minister of War, according to *Le Nord*, speedily put a stop to these demonstrations.

It is stated by the Paris correspondence of the *Independence* that, at the interview between the new Minister of the Interior and the principal officers in his department, he announced that his appointment was not provisional, but that it was made to carry into effect the plans of the Emperor, and that those who could not give their entire support to the new policy of the Government had better resign their post.

It appears that the financial crisis is having deep effect in St. Petersburg, and has caused several failures with liabilities ranging from fifty thousand to two hundred thousand silver rubles. Stieglitz & Co. are reported to have lost largely, and by way of compensation, it is said, the Emperor has permitted them to export one million gold imperials, the ten per cent. export duty being suspended in their favor.

**THEATRICALS.**—It would appear that the "hard times" during the present winter have had little, if any, influence in diminishing the number of play-goers in this city, and perhaps even the general "nothing to do" state of things that has existed for some time past, has induced very many people to resort to the drama as an agreeable mode of "killing time." Though, from the peculiarities of our tastes and inclinations, we seldom visit such places, we recognize a moderate amount of amusement as a legitimate necessity of human nature, and thus consider the drama, however, in some instances, it may be perverted as a fixed institution, and hence ore meriting an occasional notice from our pen. We must say that, all antecedents and all questions of humbug aside, it appears to us that among the most unobjectionable and most agreeable places of amusement, where one may spend a leisure afternoon or evening, with his wife and little ones, if he is blessed with such appendages, is

**BARROW'S AMERICAN MUSEUM.**—Seldom have we seen anything in the dramatic representations exhibited at this place to which the most fastidious moral sensibilities could take exceptions. Crowds have been thronging to this establishment each afternoon and evening, for many weeks, to see a new national play called "The Pioneer Patriot, or the Maid of the War Path;" and we understand that some new plays, of peculiar interest, are now on the *tapis*, in which that histrionic prodigy, Little Cordelia Howard, is the "bright, particular star." On a recent visit to the Museum, we observed that the manager had added a new and peculiarly interesting feature to their extensive collection of natural and artistic curiosities, consisting of numerous fine living specimens of fishes, both from the ocean and from fresh waters, and which, placed in large, transparent glass boxes filled with water, are seen to the best advantage, and of themselves render the Museum well worthy of a visit.



# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VI.—NO. 46.

NEW YORK, SATURDAY, MARCH 13, 1858.

WHOLE NO. 306.

## The Principles of Nature.

### THE INDIANS.

A DISCOURSE ON THE CAUSE AND CURE OF INDIAN DIFFICULTIES  
WITHIN OUR TERRITORIES, BY JOHN BEESON.

"The knowledge of the cause is half the cure."

Believing that this proposition is true, and especially applicable to the subject we are considering, let us look for a moment at the graud primal cause whence all the evils between the races have arisen. This I conceive to be in the unnatural position assumed by our Government, the whole policy of which is to keep the tribes in subjection through fear—to overawe and chastise them (which means to kill them). The effect of this treatment, naturally enough, calls forth the corresponding faculties into constant exercise. Thus the Indians are denounced for being cunning and revengeful, when the fact is, caution and combativeness, from which these manifestations arise, are the only traits of character which, under such treatment, can become conspicuous.

It does not follow that because the Indians are not our equals in the arts and sciences, or that their tiny canoe can not compare with our steamboat, or their bow and arrow with our rifle and revolver, that we have, therefore, a right to control them by coercive measures. This is only the right of might which tyrants use, and is always founded in injustice, and sooner or later punishes and often destroys the perpetrator.

We might appeal to all history, but especially to our own and to that of mother England, by way of illustration. For this cause, after spending untold treasures, she lost America, and at the present time, for the same cause, is wasting her life-blood desolating India, and exhausting those resources which, if used in accordance with justice, would have been a glory to the nation and a blessing to the whole world. Let the apparent result be what it may, it is morally certain that England will, in the long run, be immeasurably the loser by her wrong-doing.

And do we not see that the lives destroyed and the millions spent in the Florida war are more than a dead loss—that if justice had been the rule, then the *Dismal Swamp*, even, would have been peopled by multitudes of human beings adapted to its peculiarities of climate and soil, forming social and commercial relations with their neighbors in progressive development, and thus adding to the great sum of human happiness?

The same remark is applicable to all the tribes, and that, too, without reference to religious considerations or divine retributions. A little calculation will show how vastly more economical it is to protect than to persecute—to save than to destroy, any people.

But we are met on every hand with the assertion that the strong will overpower the weak, and that, as a matter of necessity, the latter will have to give place to the superior race, for so nature hath ordained, etc., etc. We answer, that if man was only an intellectual brute, and brute purposes were the only object of his creation, the argument would be good enough;

but since all true religion, and all true philosophy, and all experience, teach us that the permanence and strength of men and of nations depend upon integrity to high moral principle, the argument is not creditable to the piety and judgment of those who use it. Such should know that knowledge without virtue, or learning without love, become antagonistic, and work their own destruction.

Gladly would I turn from the proofs of this destructive process, now operating in the very heart and through all the ramifications of our confederate States. No where can we peruse a leading newspaper, but we meet with stereotyped captions of standing "committees on frauds," of "murders" and "robberies" and "rapes," and these things are not confined to the vulgar and the base, but every grade and phase of society seems alike contaminated with the tendency to fraud and wrong. The following is what is said respecting the morals of the capital:

"The New York *Post's* correspondent says:  
"Washington has become one of the worst governed cities in the Union. The police here, like many other institutions, is entirely inefficient. Murders and robberies are almost as frequent as in New York, but the papers do not keep the people so well informed of them. On Saturday night two men were stabbed on the sidewalk near the National Hotel. I am told that neither can survive. To-day the reporter for the *Union* appeared in his seat with a large wound on his forehead, which he received from a slung shot last night, about 8 o'clock, as he was going to church. He was knocked senseless, and robbed of everything he had. This occurred on F street, near 18th, one of the most respectable neighborhoods in the city."

Similar testimony from other sections, and from various points, demonstrate that unless these wrongs are arrested, and the public sentiment it raised to a higher level, we shall soon be upon the down-hill track, over which the empires and nations of the past, even while glorying in their strength, rushed into ruin.

Melancholy as this picture appears to the eye of the patriot and the philanthropist, there is nevertheless cause of hope, and even of joy, in the thought that it is not the result of our primal laws, or of the inherent mental or moral defects in the organizations of our people; for these are moved by the most generous impulses, and our laws express the very ideal of justice for all.

The evil originated, I conceive, in the position we occupy. Like our fathers, we assume that the Indians are pagans—savages—and must be converted or perish; and that, as their guardians, we must govern them or kill them. It is true we make treaties with them, acknowledge, as of right we should, each other's respective sovereignty; but then we immediately regard them as wards, and in some cases as paupers and vagabonds. Thus we destroy their ambition by taking away the motive to emulation and progress. Their consciousness of natural right is outraged, and they become discouraged, and lose the power and almost the desire to improve.

The idea that our Government truly sustains the relation of guardian, to protect the persons and property of these people is a mistake—a fallacy. The position we occupy in this relation is that of a usurper. And the practical administration of

its power is that of a destroyer. And because the result of this relation shocks the truest instincts and highest moral sense of the nation, and without any legitimate reference to the causes, destiny, or some resistless agency, is presumed to control.

We thus see that the past and present difficulties with the Indians may be justly attributed to the fact of our depriving them of the power of self-government and self-defense, and by this crowning act of wrong, exposing them to the abuses and crimes of the civilized, without the motive or the ability to resist their contaminations. We also see that in degrading them, the wrong has reacted upon ourselves, until the moral tone and high character of our people is becoming every day more and more questionable before the world. There is, therefore, the strongest possible reason, both from a sense of justice to the Indian, and regard for our national interest, to apply

### THE REMEDY.

This, I conceive, would require Congressional enactments to the following effect:

1. To appropriate sufficient domains, as nearly as possible, to the respective nativities of those tribes not yet provided for.
2. To preserve sacredly free for the Indians' exclusive use, all the lands heretofore guaranteed to them by treaty stipulations.
3. To make it obligatory upon the authorities to restrain all aggressions upon the Indian territories.
4. To organize the Indian department in such a manner as to free it from the speculations of the fraudulent, and the intrigues of the politician, and to make it permanent, and not subject to change with every changing administration.

The justice of these propositions is self-evident; and every one who can realize that himself and family and all the dearest interests of life are involved therein, would demand compliance with them. And there can be no good reason why Government should not comply; for if we make treaties with a people, no matter how weak they are, national honor and good faith require a punctual fulfillment, because this is their only guarantee, and therefore should be by us most sacredly observed.

But it is objected that the suggestion is impracticable, from the fact that government functionaries are changed with every succeeding administration, and that rotation in office is a democratic principle, and can not be obviated. Admitting the wisdom and justice of the objection, it shows the necessity of what we have already proposed, viz., that the Indian Department should be entirely free from all predilections of parties as at present constructed; in other words, it should partake more of the benevolent and paternal character, as standing between two, to maintain justice for each, and the rights of both. It follows that the Indian, as well as the American, should be fully and prominently represented; but this is not, and can not be, the case so long as his affairs are exclusively in the hands of those whose primary object is to promote party or personal purposes. We should tremble for the interest of our children did we know that they would fall



under the control of different parties, who would each in turn enrich themselves out of their patrimony. If, then, it is proper to treat the Indian as a ward or minor, it is equally proper that he should have, like them, the election of his own guardians, and the right to change them when required for the redress of grievances; otherwise changes would be both unnecessary and disastrous.

There is another consideration of great moment, which the cases illustrate: a minor is encouraged and aided to fit himself, in due season, for independence. The relation of guardian is arranged very properly for this purpose. But for the Indian the reverse of this seems to be the object, and a multitude of officials, at an enormous expense, are kept in pay, who really help to keep the Indians dependent and unprogressive; and it can not be denied that their interference sometimes engenders disquiet, occasions war, and burdens the country with "*expensive military expeditions*." Now to remedy all this, I would respectfully submit the substitution of the "*American Indian Aid Association*," whose constitution calls for a board of managers to the number of twenty-five, to consist of both sexes, who would become the authorized guardians of the Indian's interest, to take cognizance of all their financial affairs so far as relates to the government, to have the selection and appointment of a sufficient number of persons to settle upon each reserve, to aid them in the development of their resources, by the encouragement of manufactures, of commerce, and the culture of such staples as their country will produce, so as to become self-sustaining and progressive in all the vocations of a true civilization.

This Association being based upon a benevolent and patriotic platform—having neither sectarian nor political aims, and being composed of representatives of different classes—would be more likely to advance the highest interests of both races, than could be reasonably expected from temporary officials under the control of a dominant sect or party.

It is not the purpose of this Association to govern so much as to aid the Indians with the facilities and example for self-development and self-sustenance, giving them the lights of science and arts, leaving them at perfect liberty to break up or retain the tribal state as they please, and to adopt such social and commercial relations as shall conduce to the mutual harmony of themselves and those engaged in their improvement.

In order to give efficiency, and to insure success to the plan contemplated, it is proposed to locate at once from fifty to a hundred persons, more or less, upon every suitable place for a convenient settlement within the respective domains, where from three hundred to six hundred Indians can be collected together—subject, however, to such arrangements as the parties desire. The settlers shall be composed of a fair proportion of farmers, gardeners; mechanics, and professional persons, all of whom shall be of sound intellect and sterling integrity, kind in disposition and temperate, simple and industrious in their habits, and who will readily conform to the regulations of their respective communities.

The best teachers, and the best modes of instruction adapted to the Indian mind, as well as for the settlers, shall be adopted, and upon all the principal reserves a printing-press should be in use to encourage communications and promote honorable emulation among the tribes. Also upon each a model farm and garden should be established; or, if the communities preferred, associative labor, with the most improved systems after the Shaker pattern, might be adopted, the great object being to introduce at the commencement all the good, and to keep out all the evils, connected with our own systems, that we can.

It must be obvious to every thinking mind, that the plan proposed can hardly fail of success, provided Government gives it the necessary encouragement; for who does not see that these colonies of industrious men and women, in harmonious action causing the earth to bring forth plenty, and forming homes adorned with articles of use and beauty, would form nuclei of attraction, around which the untought Indian would gravitate as naturally as the streams run to the ocean? It could not be otherwise than that these examples, illustrating the advantages of labor, would do more to raise the Indian morally and intellectually, in one year, than could be accomplished in a life-time under present arrangements, for the simple reason that all their interests would be considered, and their whole nature appealed to without exciting opposition by disputing their creeds or their ceremonies.

But some will ask, Is the object worth the expense? The answer is 'Yes; inasmuch as it is more economical to save

than to destroy, to enjoy peace than to prosecute war, to have our Indian territories occupied with thriving communities instead of "predatory and hostile savages," and to have the great heart of our whole nation throbbing with its own congenial impulse for liberty and justice for all, instead of the fitful and sickly palpitation of a tyrant coward.

The advantages of the proposition are incalculable, for all the above and vastly more would be realized; and even if the Indians alone were to be the recipients of benefit, the object would be sufficiently grand and just to command the best energies of the country for its accomplishment. We owe all they require, both as a debt and as a restitution; and until this is paid, there can be no foundation for national reform or permanent peace.

It is, then, not so much a matter of dollars and cents as of vital principles. The question is not, Shall we save the Indians? but shall we save ourselves by a return to that which made our fathers strong, and great and glorious, in '76, or shall we continue, as at present, to divide and devour each other, and like the forgotten nations of antiquity, crumble and rot in inglorious oblivion, leaving it for other nations, or another race, to work out that higher destiny for humanity, for which our fathers so nobly fought and in their degree so nobly won?

The subject commends itself with a stern directness to every statesman, and with a fervidness to every patriot and to every parent, stronger than words can express. It proclaims aloud, that the spoliation of the Indian are but the expressions of rights disowned, of humanities crushed, and that the same potency will ere long ultimate in America's destruction. With these certainties before us, and with the power to choose good or evil for ourselves and for our children, may I not entreat my countrymen to save the outcasts, lest we become castaways—to have mercy and do justly—that our days may be long in the land; that the blessings of them that are ready to perish may come upon us, and that the great Father of all may again lift upon us the light of his countenance, and cause peace and joy to be our inheritance forever.

#### FACTS IN YPSILANTI, MICH.

YPSILANTI, MICH., Feb. 8th 1858.

MR. CHARLES PARTRIDGE:

Dear Sir—Perhaps a few items may be acceptable from Ypsilanti. This place, now a city, is of considerable size, located on the River Huron, thirty miles west of Detroit, on the line of the Mich. C. R. R. It contains between four and five thousand inhabitants. The State Normal School is located here, and we are now finishing a very large and elegant building, the "Union Seminary," which in design, durability and completeness, will be second to none in the United States. It will cost forty thousand dollars, and will accommodate two thousand pupils. Three large and costly churches have been erected of late, and another is in process of completion. The old ones were not in keeping with the growth and progress of the place. The city will be lighted with gas soon. Comparatively a high state of morals exists here; and those not under sectarian influence we seek to reach with the beautiful philosophy Spiritualism inculcates.

Of advocates and inquirers, the latter we can number by hundreds, the former by scores. Good seed has been sown here, and the fallow ground continues to be broken up. We have a few mediums in process of development who interest us much; but our main dependence is from abroad. Public lecturers have visited us more or less for the last five years.

H. P. Fairfield is expected here within three weeks, and designs to stay with us a few months at least. A. J. Davis and wife will probably lecture to us on the evenings of April 3rd and 4th. Mr. Rogers, the medium artist, from Ohio, will no doubt be here some time during this month.

A resident medium was influenced not long since to go to a place called "Woodruff's Grove," half a mile below Ypsilanti, and dig among the remains of an old log house, and under the pieces of rubbish, perhaps a foot below the surface, he found human bones and a *brass heel plate*, partly worn out. The spirit influencing him purported to be an Englishman who was murdered some twenty years ago and his body secreted under the floor of the log building alluded to, which at that time was used as a public house. The spirit further affirms, that on the evening of the murder, he, being partly intoxicated, imprudently showed his money, (between four and five hundred dollars,) and after retiring for the night, a person entered his room and beat his brains out with a club. His pockets were rifled, and his body disposed of as above. One of the early settlers of Ypsilanti

corroborates the main facts in the case, and says the murderer went west from here, and has relatives now living near this city. No names are divulged.

The medium spoken of is a "healing medium," by prescription and the laying on of hands. Another medium—a young lady of much promise—is occasionally entranced, and has presented to her, visions of the spirit land. Her descriptions are beautiful, symbolical and interesting. She has been a medium for rapping, tipping and writing, and if the predictions of Doctor Hatch and lady, Miss Emma F. J. Burlene, Joel Tiffany, and others prove true, the public may hear from her ere long as a speaking medium of power and eloquence.

While coming out of the trance state a short time since, she was influenced to write the following:

"As the limbs grow sinewy and powerful by muscular action, so the soul becomes stronger with each beneficent act that it performs."

The writer once found a purse by spirit influence, after thorough search had been instituted—contents safe. It contained forty-five dollars, mostly in gold. As a last resort, circle was formed, the spirit consulted, and the purse was at once picked up near the gate of the door-yard, imbedded in the grass. I might give you other incidents, but fear I am too lengthy already. Yours truly, E. LAMSON.

#### LANGUAGES SPOKEN IN NEW YORK CITY.

At a recent meeting of the New York Historical Society, Rev. Dr. Bacon gave a discourse on the number and character of languages spoken in this city. The interest which it possesses when viewed as to its historical and ethnological bearings, induces us to make the following extracts. After some introductory remarks, Dr. B. said:—

From the British Isles New York receives *six* different languages—*videlicet*:

English, otherwise called Hinglish (laughter).

Welsh, or Cambrian or Old British.

Manks (from the Isle of Man).

Irish (largely spoken by Connaught men).

Gaelic, or Highland Scottish, or Erse.

Sassenach, or Lowland Scottish.

As I have premised, I speak of languages, not of dialects; and therefore wish it to be understood that the last-mentioned is the pure Scottish—not that dialect of English which is spoken in Scotland. \* \* \* Dr. Jamieson demonstrates conclusively what I have stated, that the pure Scottish of the Lowlands is a distinct language, more nearly allied, or rather akin, to the Danish, Norwegian, Swedish and Icelandic than to the English, Hollandish, German, or any merely Teutonic language. There is not a bird or a flower, indeed, not an animal or vegetable, in Scotland that does not bear the same name there that it does in Denmark, Norway, and even in remote Sweden, and in remoter Iceland; while the English names of the same objects are unintelligible to the uneducated Scottish peasant. \* \* \*

There was another (a seventh) language of the British Isles now wholly extinct, which may have once been spoken in the city of New York—I mean the Cornish. This language was wholly different from the English, and all Teutonic and Gothic language, as well as from the true Celtic, whether Irish or Highland Scottish. It was closely cognate with the Welsh and the Armorican, or Breton of the old province of Brittany, in France, as likewise with the Flamande, or Flemish, and the Walloon of North-Eastern France, or of Belgium. \* \* \* New York receives five different languages, indeed I might truly say six or seven. But one of the two latter, the German, spoken in some of the Eastern departments of that empire, and the other, the Italian, spoken in Corsica, as well as the Arabic and the Turkish, from Algeria, are, of course, more properly classified under other heads of this discourse. I might say the same of the language called by the French the Flamande, which I have already mentioned as spoken in the Northeastern departments of France, on the borders of the Belgic kingdom, which we in English properly call the Flemish. The catalogue of these five languages is as follows: the French, the Breton, the Provencal, the Basque and the Flamande, or Flemish.

It is only within a few weeks that I have ascertained three of these five languages to be positively habitually spoken in New York by permanent residents of this city. I originally placed them in my doubtful or conjectural columns. These are the Breton, the Basque and the Flamande. I believe that they are all spoken by merchants and tradesmen on Broadway—spoken, I mean, as the native or vernacular languages of those who thus employ them; and I wish the Society to understand me here as not intending to include in this schedule any instance of persons speaking here languages foreign to themselves. \* \* \*

We proceed now to the languages of the southern peninsulas of Europe and of the adjacent islands in the Mediterranean Sea.

From Spain, we derive not only the Spanish, so extensively spoken here, and the Basque, just mentioned, but also the Catalan, a language as distinct from the true Spanish, or Castilian, as the Provencal is from the French. In the same peninsula we

have the Portuguese, likewise extensively spoken in this city. I pass over all mere dialects of the Spanish language, such as those of Galicia, Asturias, Andalusia and the Balearic Isles.

To say that the second or middle southern peninsula of Europe furnishes to New York the Italian language, both spoken and sung here as perfectly as in Milan, Florence, Rome or Naples, is to say nothing that is not already known to such an audience as this. But I will introduce this fact, perhaps not so familiar to all, viz.: that Italy sends to this city many people speaking more than one language entirely different from the Italian in any dialect. Of these languages, I will mention, first, the Genoese, or Ligurian, whose native locality is sufficiently indicated by these geographical terms. It is one of these languages which I am now able to mention together in their proper connection, grouped as they are around the northwestern shore of the Mediterranean. These are the Catalan, in northeastern Spain; the Provençal, in southern France, and the Genoese, on the southern shore of northern Italy. These three are lineally descended branches of the old Romanesque language of the period immediately succeeding the fall of the great Roman Empire of the west and the Gothic conquest. The three are more nearly related to each other than either of them is to the Spanish, French or Italian. \* \* \* As we approach the Northern peninsulas of Europe, bordering on the Baltic and the North Sea, we light upon a separate group of languages, already a subject of reference in this discourse as allied to one of the languages of Britain and to the German, though not truly and strictly Teutonic. These are the Scandinavian or Gothic languages. The Danish language from Denmark proper, i. e. the peninsula of Jutland and the neighboring islands, Seeland, Funen, etc., is spoken daily in New York by several hundred persons—perhaps by more than a thousand. The same may be said of the Swedish. The Norwegian is spoken by somewhat fewer, but is in continual daily use here by natives of that free and ancient kingdom. The Icelandic, the nearest representative of the ancient language of Scandinavia, is spoken here by at least one family, natives of that island. There may be many more Icelanders here, but I confine this statement to ascertained facts. I have been very recently informed that there are resident here, natives of the Faro (or Faroe) Islands, who speak a language distinct from those of Denmark, Norway and Iceland, kindred to all these, as well as less nearly to the Swedish.

For Dr. B's notice and classification of the languages of Northern, Central, and Eastern Europe, we have not room; but the following will be interesting to some, as showing the source and relations of the English language. Speaking of the Frisian language, he says:

"It is spoken on the eastern border of the German Ocean, by the inhabitants of the northern portion of the kingdom of the Netherlands, and by their neighbors on the coast of Jutland. As far as I have learned, it is nearly identical with the language of the common people of the adjacent Duchy of Schleswig, and is more like the pure English than any other language in the world. The observations of Dr. Edward Daniel Clarke, formerly Professor of Chemistry and Mineralogy in the University of Cambridge (England), in his book of travels, published after his return through that country from his over-land journey in Southern Russia, furnish very interesting proofs and illustrations of this. It was from Schleswig and from Friesland (both the Dutch and the Danish provinces of that name) that the true English came to Britain. For, be it known that the English were not, and are not Saxons. Neither were they, nor are they Germanic, in any use of that term which I consider proper. I say also that they were not, and are not Teutons. I do not say that they are strictly Scandinavian. They were evidently on the line between these two great kindred Northern races or groups of nations. They were originally very nearly purely Gothic. I should be glad to go further into detail and demonstration on this intensely interesting subject, in the presence of this Society, or any equally intelligent audience; but my limits forbid me now. In the mean time, let me refer you to the earlier publications of the eminently learned Sir Francis Palgrave as to the sources of that migration into South Britain, which succeeded the Roman conquest, at the time of the downfall of the Empire of the West. That migratory or invading population, which drove the real British into Wales, Cornwall and Cumberland, was composed of Jutes, Oscings and Angles, with some Saxons under them. It has been said (by Palgrave, I believe) that Hengist and his brother Horsa were not Saxons, but Jutes. But a very learned and accomplished gentleman of this city, Carl Gildemeister, has in conversation given me some evidence, derived from the signification of the name Horsa, that he and his brother must have been of true Saxon origin."

Dr. B. gives the following list of

#### EUROPEAN LANGUAGES SPOKEN IN NEW YORK:

UNITED KINGDOM.—English, Welch, Manks, Scottish, Gaelic.  
FRANCE.—French, Provincial, Breton, Flamanda, Basque.  
IBERIAN PENINSULAR.—Spanish, Catalan, Portuguese.  
TEUTONIC.—German, Pennsylvania German, Holland Dutch, Frisian.  
SCANDINAVIAN.—Danish, Norwegian, Icelandic, Faroer, Swedish, Lappish.  
SLOVENIC.—Finnish, Magyar, Chesky, (or Czechechen,) Morawer, Slovack, Croatian, Illyrian, Wendish, Polish, Lettish, Rus-

sian, Montenegrin, Romaic, Turkish, Armenian, Maltese, Zingari.

The Doctor thinks that probably the following languages are also spoken here to some extent:

Cornish, Norse, Norman, Walloon, Calabrese, Groningen, Dulecarlian, Southern Wendish, Crimean, Servian, Roumanian, Cherkes.

#### ASIATIC LANGUAGES SPOKEN IN NEW YORK.

ASCERTAINED.—Arabic, Persian, Bengalee, Morathe, Tamil, Cingalese, Japanese, Malay, Siamese, Burman, Chinese, Tartar, Malagasse, Hawaiian, Tahitian, Carib, Maroon, Muscogee, Tsalaki, Chacta, Chicasa, Ojibwe, Tuscarora, Iacoua, Muheekaneew, Esquimaux, Jalof, Susu, Papel, Timany, Bullom, Vai, Kroo, Nyikbi, Grebo, Lahon, Fanti, MPongwe, Congwe, Congo, Latin, Hebrew.

DOUBTFUL.—Parsee, Kamschatdale, Australian, New Zealand, Feejee (?), Kosso, St. Andrew's Bay, Jagesajaquee, Aku, Zulu.

#### DECLARATION OF PRINCIPLES

BELIEVED AND ADVOCATED BY PROGRESSIONISTS OF BATTLE CREEK, MICH.

The following "Declaration" has been forwarded us, with a request that we should lay it before our readers. We regret that we have lost a few words of the first paragraph of the VIIIth proposition, by a corner being torn from the copy; but the sense, as required by the grammatical construction, is preserved, a few words being supplied in brackets. [ ]

INTRODUCTION.—The Reformers of Battle Creek, heretofore worshipping as Independents, finding by experience that a strongly marked individualism is alike destructive of social harmony and devotional culture, make the following declaration of principles, hoping that they may suggest to others, as they have to their own souls, the Divine method of reform, and inspire all in sympathy with progress with a more heartfelt and determined love of union. They would recommend the following principles as introductory to the philosophy of union, while religiously respecting the individual and diversified manifestations of Love, Will, and Wisdom, in nature and society.

I. PREAMBLE.—As the soul becomes acquainted with her needs through sorrow, and is made conscious of the possibility of improvement by aspiration and effort; and as life, free diversified life, corrects the issues while multiplying the motives for activity, so does the experience of the race outline the philosophy, and authorize the conclusions which are profitable in educating and ennobling the mind, thus harmonizing society; and among which we recognize the dignity and religious nature of the soul—immortality being its birth-right and progress its destiny.

II. OUR NAME.—In order to unite our labor in thus attempting to cultivate the aspirational, devotional and affectional elements (loves) of the soul, we wish to be recognized and known as "Progressionists," since to live is to learn, and to worship is to become spiritual, God being a Spirit.

III. REASONS FOR DEVOTION.—We worship because it is the soul's best effort to attain its highest destiny; and because we reverence and adore the Author of nature, who sustains and regulates all worlds and empires; he being the soul and vitalizing energy of all law and the Father of all nations.

We love him because he first loved us, and made it manifest in bestowing upon us the gift of immortal and progressive life. We adore him, because in recognizing such exhibitions of goodness, wisdom, and power, as are seen in the adaptations of nature, and the harmonies of the soul, we are but expanding our own spiritual being.

IV. OUR CONCEPTIONS OF THE DIVINE ECONOMY.—As the Divine Being acts through general laws, using the "Ministry of Angels" and men in developing his providences, so we believe that through these instrumentalities the race will be purified, and ultimately harmonized into an actual brotherhood. And as ends are effected by means, we believe that Inspiration and Revelation are ever present, and necessary agents in the world of thought, man being inspired by God and angels, now as in ages past.

V. CHRIST AND HIS OFFICE.—We recognize in the person of Jesus of Nazareth, one who obeyed the divine laws in every department of his existence, and thus came into a state of harmony or oneness with the Divine Being, and in consequence thereof, he became infilled or baptized with the Divine Spirit; and that in this sense he was the anointed or christened of God, sometimes called the Christ. We also believe that Jesus in thus harmonizing his life and actions with the divine government, solved the mighty problem of uniting the human with the divine.

VI. PROGRESS AND DEVELOPMENT.—As life manifests itself in diversity, we recognize the necessity for the soul to pass through the external phases of existence before coming into divine communion and oneness with the spiritual. We, therefore, have charity for all, believing that we change to angels by degrees.

VII. MARRIAGE AND DIVORCE.—Duality in Unity, being the divine method by which influxes manifest themselves in nature, as negative and positive are the necessary agents in creation and [government, so] do the male and female in the human family compose the parts of a complete oneness, and [find their] enjoyments in the intertwining of their affectional natures. "Variety in love," therefore, [indulged without restraint,] is brutalizing, as it tends to blunt the finer sensibilities of the soul, and debase man's nature. The office of the sexes being thus sacred, Marriage should be Sacramental.

But when persons living in the married life find it impossible to live together in harmony, they having done their best to neutralize difficulties and subdue antagonisms, divine harmony and order require that such relations should end. A discriminate divorce law, therefore, should exist in every State and Nation, the duties of which should be executed by legally appointed and thoroughly qualified officers.

VIII. EDUCATION AND ITS RELATIONS.—The manifestations of life being modified by its surroundings, and the body being the medium for the soul's expression, mental and physical culture are necessary in order that a well developed system may be the properly prepared vessel for the jeweled soul. They should therefore be considered as phases of practical religion, and advocated as such, that wisely directed efforts be made for the training of the young.

IX. LAW AND GOVERNMENT.—Society being composed of individuals, many of whom manifest marked defects of character, it has been found necessary to fix penalties to all violations of social order. Hence the necessity of law, and the origin of government. The science of law is founded in equity and religion, and every departure from these cardinal attributes of the soul must be considered dangerous to true progress, and unworthy a religious and justice-loving people.

X. PROTESTS.—By virtue of these principles we would earnestly protest against Intemperance and Slavery, and all the causes that produce them, as we do against all such laws and government as are opposed to the divine order and stand in the way of human progress.

But while protesting against error and wrong, we work and pray for the development of truth and the progress of right, that the order and reign of peace may come, in which the will of God will be lived out among the children of men on earth, as it is the practical life and delight of the angels in heaven.

By order of the Meeting. J. P. AVERILL, Chairman,

[For the Spiritual Telegraph.]

#### PROGRESS-HEAVEN-CREATION-REDEMPTION.

BY REV. NELSON BROWN.

Progress is written on God's myriad laws;  
It wrought from chaos all yon shining hosts,  
God, the vast fountain the all-forming cause,  
From the deep center to heaven's sparkling coasts.  
From God's own soul all matter-essence came,  
Breathed through illimitable, silent space;  
First, a bright, subtle, wondrous Spirit-flame,  
Thence to gross matter, as in myriad worlds we trace.

When million ages shall have rolled away,  
And grosser matter shall achieve its end,  
Then orbs, and suns, and man—God shall obey,  
And back to Spirit shall all systems tend,  
Man—Spirit—all shall rise to highest spheres.  
All things refined, glowing like sapphire bright,  
Living in heaven, in bliss, unending years,  
No matter gross—no evil, and no death nor night.

Such then, will be our Heaven: Action its life,  
Progress the bliss, Knowledge the radiant goal,  
Love the sweet harmony, forever rife  
Of God, as blooms the e'er-expanding soul.  
This, this is Heaven. 'Tis not a selfish prize,  
A splendid pageant of poor, senseless gold,  
Not selfish joys, which in proud hearts arise.  
Nor hackneyed knowledge, ever tame and old;  
Not the dull joys supine of mere repose,  
'Mid formal rounds of e'er monotonous songs;  
Not a mere freedom from earth's toils and woes;  
Not such the bliss that to Heaven's higher sphere belongs.

There shall we learn the secrets of the skies,  
How worlds were made, and count their myriad hosts,  
Trace their vast orbits, know their destinies  
From the far center to Heaven's radiant coasts.  
There shall we learn the deep and hidden laws  
Of gravitating and mysterious force;  
Then shall we grasp the wisdom of each cause,  
That moves all worlds with order in their course.

Then shall we know how each of all our ills,  
How sin, and death, and pain, and grief, and woe,  
Some purpose in the final end fulfill.

By their wise mission in earth's sphere below,  
Then shall we learn the mysteries of God's grace,  
Salvation's mysteries our wrapt sight shall scan,  
Which wrought redemption for our fallen race,  
Making at last all perfect in God's wondrous plan.

If then, in Heaven, the soul shall ever rise  
In truth and purity, 'mid endless years,  
If knowledge there shall be our goal and prize,  
And progress be the life of those bright spheres,  
If what we gain of good and truth below,  
Shall fit us better for those realms of light,  
Oh, may we here e'er seek in grace to grow,  
That we may soar with angels to a loftier flight!

HOWLETT HILL, N. Y., Feb. 4, 1858.



"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,  
Editor and Proprietor.

NEW YORK, SATURDAY, MARCH 13, 1858.

#### "WHY CAN NOT I BE A MEDIUM?"

This question has often been asked by persons who have been aroused to inquiry as to the reality of the modern inter-communication between this world and the world of Spirits, and whose skepticism has not been entirely removed by the testimony of others and the phenomena they themselves have witnessed in the presence of alleged mediums. We are induced to make this question the subject of a few brief remarks at this time, by two letters which we have received from a correspondent (W. L.) in Waukegan, Ill., and who appears to be in deep affliction from the recent loss of two beloved children. It seems to him exceedingly "strange that out of some twenty very near relations" of himself and wife, beside his recently departed daughters, *not one* can influence a *single member* of his family, "which is still composed of nine persons;" and in the absence of all manifestations, even of the slightest kind, to his own family, from his "idolized children" who passed out of the world with a knowledge of the intense desires of their parents for full demonstration of the spiritual communion, his mind is invaded by irrepressible doubts upon the whole subject.

The case of our friend, as prompting the inquiry which forms our caption, is perhaps among the strongest that has existed, and in answering his difficulties we answer (so far as we are able, in this brief article) all others of a similar nature. Let it first be observed, then, that, according to a doctrine which has stood prominent in the teachings of Spiritualism from the first, states of *anxiety* or of intense, exciting *desire*, are by no means favorable to the approach or manifestation of Spirits. The mind in such states is positive—active—and the magnetic or *spherical* emanations are thrown off from the person in such force as not to admit of any sensible reflux current from outside spiritual sources. *Passivity*, as perfect as possible, has always been regarded as one of the fundamental conditions of spiritual impressibility. This being the case, we think we perceive even in those very feelings of intense anxiety for a *personal* manifestation from his departed loved ones, which our correspondent expresses, and which doubtless exists also in some degree in the minds of his surviving family, a sufficient cause, even if none other existed, for his failure to obtain the object of his desire.

And then it should be remembered that all persons are not alike constituted, either as to their physical, mental or spiritual organizations; and the gifts of differently constituted persons, in order to be in harmony with the normal action of their several constitutions, and the offices which each person is intended to perform in the great body of humanity, must, of course, be correspondingly diverse. How, then, can any one reasonably expect the gift of mediumship for *externally sensible* communication with Spirits, in any given form, without first knowing whether his physical and spiritual organization is *adapted* to such mediumship? And if his organization is not thus naturally adapted, why should he seek to change it from its present legitimate manifestations and uses, any more than the foot should seek to become a hand, or the ear to become an eye? Beside all this, no one knows, even if his constitution admits of a given kind of mediumship, whether, all things considered, it would really be *best* for him to be permitted to exercise the office of such mediumship; and one who has faith and confidence in a Wisdom and Goodness that is *above* him, and who exercises a beneficent guardianship over his true spiritual and mundane interests, certainly ought not repine at any disappointments of his aspirations for mediumship, or for any other object. How does our correspondent know that the withholding from him and the several members of his family, for the time being, at least, of the *particular kind* of mediumship which he desires, is not, in some way, necessary for his spiritual discipline, or for the prevention of evils, either to himself or

family, to which, under the existing circumstances, it might lead?

There is, however, a kind of orderly mediumship which all may in a sensible degree possess, by complying with simple conditions on which it may be obtained. This is the mediumship that was enjoyed by St. Paul, St. John, St. Ignatius, St. Polycarp, St. Gregory, St. Theresa; by Fenelon, Molinos, Madame Guion, and a host of good men and women both in ancient and modern times. The conditions of its attainment are a pure and holy life—a life of humility, of self-sacrifice, of prayer, and of active external duties, prompted by the supreme love of God and man. This may not involve conditions requisite for the manifestation of any *particular* Spirit, but of all good Spirits, [and all heavens, and of the Infinite and Eternal Spirit, which will take possession of, dwell in, and act through, the soul according to the full measure of the latter's capacity. It may not enable one to tip a table, or furnish him with the conditions of a preternatural rapping out of words and sentences, but will infuse the peace of heaven into the soul, and will impart an imperturbable confidence that departed loved ones still live and are in a kind Father's hands, and that all things with them and with us are as well as infinite Wisdom and Goodness could devise. Would that Spiritualists would diligently seek this as the most valuable kind of mediumship, and one which, when distinctly possessed, leaves *nothing to doubt* in respect to the soul's immortality, or any *immediately* correlated spiritual truth.

#### THE GREAT REVIVAL.

Accounts continue to come to us, not only from various localities in this city and the suburban towns, but from all parts of the country, of the progress of one of the most singular and remarkable "revivals of religion" that the world, perhaps, has ever witnessed. For the purpose of personally observing something of the operation that is going on, and of spiritually sensing the sphere of the meetings that are being holden, the writer, on Thursday last, attended the noon-day prayer-meeting that is being holden at the Old Dutch Church in Fulton-street, and on Friday he attended the meeting, at the same hour, in the John-street Church. A few minutes after twelve o'clock, three session-rooms of the Old Dutch Church were densely crowded, principally by business men who had flocked in from the neighborhood. The services commenced by reading Scriptures, hymn and prayer, after which a general invitation was given to persons present, without distinction of sect or party, to participate in the exercises, each one confining his prayer or exhortation to five minutes. At John-street, on Friday, the body of the church (holding, we should think, some eight hundred) was full, and an additional meeting was holden in the vestry. The exercises at both of these places, though fervid and zealous, were free from fanaticism and all undue enthusiasm, and no frightful pictures were drawn of hell and the devil to work upon the timid; and yet the tearful countenances and thoughtful expressions of those present indicated that they were contemplating momentous subjects, and earnestly desiring to know how they might set themselves to the work of a higher and purer life. No doubt many of them will find what they are seeking, whatever aberrations they may exhibit from the *minor* points of what we, as Spiritualists, deem to be truth.

If the writer of this possesses, as he thinks he does, those mediatorial powers which render him sensible, at times, of the presence of spiritual influences, then there was certainly a most powerful spiritual influx at the Old Dutch Church on Thursday last. It seemed to come down like a cataract of spiritual fire, warming and vitalizing but not burning, and taking effect upon each and all according to their several degrees of susceptibility. What can all this mean? Is it a grand spiritual manifestation to these persons, in a form suited to their peculiar states and capacities of reception? Time will show. It may be remarked that as to its calmness, and freedom from rant, fanaticism, and sectarian asperities, it differs from any "revival of religion" we have ever witnessed.

Several literary notices were intended to be inserted in our present issue, but we are compelled to defer them for want of room. We have two or three long articles on hand, which have been hitherto set aside for shorter ones, and for matters of local interest, but if their authors will have patience they will be attended to in due time.

#### PHYSICAL AND SPIRITUAL NEEDS.

Proper nutriment for the physical and spiritual man are equally essential. The products of the earth contribute mainly to the physical needs of mankind, and a well-conducted newspaper—one which is made a free channel for the interchange of earnest thought, is equally essential to our highest spiritual interests. At present the spiritual interests of humanity are jeopardized by derangements in our physical system of interchange of products, which is well set forth in the following communication, which is but a specimen of numerous others we have received:

It pains us much to think of parting with any of our esteemed patrons, and fearful forebodings present themselves when we are pressed to consider the propriety of departing from our *cash* system of *prepayment* of subscriptions to this paper. Nevertheless, we beg that no patron will leave us without communicating the cause, that we may have the privilege of trying to remedy it.

#### PROPOSITION TO THOSE WHO HAVE NO MONEY.

To meet the common exigencies of the times, we propose that our friends and others who have no money, club together, and gather into one parcel corn, rye, wheat, barley, butter, cheese, dried apples, oats, beans, furs, potatoes, hops, beef, pork, lard, poultry, venison, cotton, rice, chairs, pails, brooms, wooden ware; manufacturers may put in their manufactures; anything, whatsoever, that will sell in the New York market—and send us for subscriptions to the TELEGRAPH or books in our catalogue; or, *finally*, anything—dry goods, groceries, fancy goods—our friends may wish us to purchase for them; we will sell any products, and buy anything to accommodate our patrons, at the usual commission, five per cent.

ALAMAKEE CO., IOWA, February 21, 1858.

BROTHER PARTRIDGE—Dear Sir: I am sorry to be a delinquent as to my subscription for your paper, but you must not think that I do not mean to pay you. The times are very hard here; I do not think there are two thousand dollars in the county; there are but few who can pay their taxes, but as soon as money is more flush, I will pay you with interest. I think much of your paper; in fact it is a weekly feast with me, and I wish that you would continue to send it to me. I could, if the times were not so hard, get you some more subscribers.

There are a great many Spiritualists in this region; in fact there are but few who make war on it. Preachers are very poorly paid here, and therefore we have but few. They don't visit me much. I am called a rich man here, but you may think if that is the case I ought to pay you; but I tell you that a dollar is as scarce here as a true follower of Jesus Christ. But nevertheless, the good cause is prospering in these parts.

We have some very striking manifestations in our neighborhood, and could give you some of them if I thought they would be acceptable.

Yours truly,

M. S. J.

Now, friends, "some things can be done as well as others;" and we wish some one in every town would take the matter in hand, and constitute himself the receiver of such products, and urge the claims of the TELEGRAPH on those who are not at present subscribers—show them specimens (which we will furnish gratis to whoever requires it for this purpose), and show them that, independent of Spiritualism, the TELEGRAPH contains more of the living, progressive thoughts and stirring news of the day than any other paper extant. Call attention to our "moving world," and miscellaneous pages; and show them that the news of the week contained in such papers as the *Tribune*, *Herald*, *Times*, *Evening Post*, and other literary, religious and scientific journals, is given in condensed form, which makes the TELEGRAPH all that is desired for a family newspaper. Say to those who do not like our Spiritualism, that our columns are equally open to *their own*; that earnest, free, and respectful speech, is our motto; that we are not sectarians or politicians, but are earnestly in pursuit of *truth*, wherever found.

We hope factories, villages, towns and cities, will improve this opportunity to supply themselves with spiritual libraries. A catalogue, with prices and postage, may be found on the last page of the TELEGRAPH. It should be understood that we are not to allow more for anything sent us than the price it sells for here, less the freight, cartage (cooperage, if any), and five per cent. for selling (this percentage is usually paid to a person employed to sell). This proposition to continue until the first of May next, and then to be withdrawn, or continued as the experiment may show to be advisable. Avoid as much as possible perishable articles, and those out of season.

Make your own agreements for freight, otherwise the value of your goods may be absorbed in exorbitant charges.

CHARLES PARTRIDGE, Proprietor.

Andrew Jackson Davis,

We are informed, commences a course of lectures in Chicago, on or about the 14th of the present month. We hope some of our friends will furnish us with a brief synopsis.



## ANDREW JACKSON DAVIS AND WIFE.

Several weeks since, a very worthy Spiritualist, and friend of Mr. and Mrs. Davis, put into our hands a copy of the Age of Progress, containing a long letter from the father of Mrs. Davis, denying certain slanderous reports which an Orthodox Editor in Waukegan had fished up, seeming delighted to give them publicity in his paper. We have deferred noticing it, because we have no sympathy for this mode of warfare, and believe that whoever resorts to slanderous reports to overcome another's influence, usefulness, principles or theories, renders his own veracity exceedingly questionable, and places himself beneath that plane of conduct which he wantonly attributes to another, to disgrace and destroy a brother man. So far as we have known Mr. Davis, he is peculiar for minding his own business, and meddling not with others. He utters his convictions boldly, and whether people misrepresent them or revile him, it is not his custom to turn aside to correct or war with them, but he leaves truth to do its own work. We do not believe his known good character requires any defense from any source, and have no expectation that he will thank us for noticing this matter. We do it only in consideration of the wishes of his friends, and because his name is intimately connected with the present spiritual unfoldings, and to prevent these slanders of private character from being magnified by posterity into stumbling blocks to an immortal truth and human progress. The charges made by the orthodox brother are, that an agreement between Mr. and Mrs. Davis to marry was made prior to Mrs. Davis' divorce from her husband, and was the cause of it. Mr. C. M. Plumb first published a reply, in which he used the following language, which is subsequently embodied and reiterated in the published letter of the father of Mrs. Davis, C. Robinson, Esq. :—

"In regard to the last marriage, the facts, are that Mr. Davis never was consulted by Mr. and Mrs. Love, nor was it agreed between them that Mrs. Love should be divorced from her husband and marry him. So far from this being the case, Mr. and Mrs. Love had agreed upon a separation before either of them ever saw A. J. Davis, and she proceeded to obtain a divorce, only when her husband had become devotedly attached to another lady," (whom he has since married).

This seems to be a full and complete denial from the right source—from those who, above all others, would be the most likely to know the facts. They speak from their own knowledge; and our Orthodox brother ought to have the manliness and justice to recant and apologize in his own paper, but whether he will or will not do this, the life and useful endeavors of Mr. and Mrs. Davis are a sufficient passport for the life that now is, and the record is made for posterity.

The day seems to be far spent in which men are to be esteemed exalted who merely stand upon other's shoulders, or when truth is to be determined by the private character of him who apprehends or utters it. It is generally right to infer that whoever turns aside—goes out of his way—to speak ill of another, has no virtue to spare—has perpetrated or is meditating a similar wrong—is suffering the sting of a just rebuke for his own errors, or is conscious of his own meanness, and desires to bring down the reputation of others to his own level. People are seldom made better by having their delinquencies magnified. The true reformer will, when there is no danger of personal injury, speak well of the neighbor or not speak at all. It is *Spiritualism* and not Mr. and Mrs. Davis' marriage that the Orthodox brother is troubled about. Mr. Davis had been lecturing there; why not, then, attack his teachings rather than the supposed facts of his agreement to marry? We do not think Mr. Davis will be backward or foud wanting on the real subject which troubles the brother. Mr. Davis presents his theories, his philosophy, and not his marriage contract, for criticism.

## Beecher a True Prophet.

In the *Independent*, under date of the 4th of March, Mr. Beecher announced to the world that he was a prophet of no illegitimate or equivocal line, and that he had then brewing several tremendous prophecies. But being impressed by the Spirit of one of the old and most judicious prophets, he said he had no notion of hazarding his reputation as a true prophet by publishing his prophecies before the events transpire.

We take it for granted from the following paragraph, that one of his prophecies has come to pass :

Months ago we predicted that the general awakening of conscience against the aggressions of slavery would be followed by a general revival of religion. As a people, we had grown torpid under that crime for which God so often visited Israel with judgments; but the atrocious doings of the slave power at Washington and in Kansas aroused the people of God to repentance, to watchfulness, to prayer, and thus prepared the way for God to visit us again with mercy. The sin of luxury he rebuked by the mysterious Providence that subverted our commerce, and so the pride of man was humbled that the grace of God might enter.—*Independent*, March 4.

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the prophet hath spoken presumptuously, be not afraid of him."—Deut. 18 : 22. Of course Beecher is a medium; under impression he is judicious. Be "afraid of him."

## J. B. CONKLIN, MEDIUM, 477 BROADWAY.

We have received a communication from Mr. Conklin, in which he says, substantially, that for some time past he has been receiving sealed letters from different parts of the country to be submitted to Spirits for appropriate answers; that at least two-thirds of these letters contain no fee—not even a postage stamp to pay for the return of the answer if any should be obtained; that it requires much time to attend to these requests, which he is unable to devote to them without a fair remuneration; and that he finds it necessary to get pay for his services as a means of supporting himself and family. He does not solicit sealed letters; he cannot promise answers, and his office business employs nearly all his time; but notwithstanding this he is willing to oblige friends who are willing to pay him, and will try to get answers, but begs that people will not seek his services in this way without paying him for them. There is probably as much reason for mediums to complain as there is for those who seek their services, but the trouble is that in these matters, like all others, the just have to suffer for the unjust. There is, doubtless, more imposition on mediums than there is by mediums. If all persons, instead of one-third of those requiring their services, would do to them as they would be done by—pay them a fair price—we presume all would get what they seek, or their money returned. Mr. Conklin formerly appropriated a portion of his time to the poor who wished to investigate but were unable to pay, but this charity on his part was taken advantage of, and he was obliged to give it up, as a public thing at least. We think if those who complain of mediums knew all the facts and circumstances, their aspersions would at least be modified.

## "Spiritualism; its Phenomena and Significance."

Inadvertently, the 55th page, and a part of the 54th, of our pamphlet bearing the above title, were hurried off to press before the proof was read. Some slight typographical errors, therefore, appeared in the impression, which the intelligent reader will very readily correct; yet we republish a corrected version as follows :

"Fifthly. The spiritual claims of these phenomena are objected to because the communications differ in sentiment, and the physical manifestations differ in character.

"We submit that death, so called, does not annihilate or change the man, but only transports him, so to speak, into new conditions and relations of life; that from this new condition of existence the man utters himself, and his expression is characteristic of his earthly manifestations so far as the new instrumentalities of his manifestation, whether physical or mental, will admit; that the idiosyncrasies of a person, mentally and physically, constitute his individuality; that these are not abruptly destroyed by change of condition, either in the natural or in the spiritual world, but by growth, which is so gradual as to preserve the identity; that the differences objected to show that man is not annihilated, nor lost in humanity or God, but exists in individuality, and in the exercise of the essential faculties, functions and attributes of his being. We submit, farther, that the natural and physical manifestations of Spirits from the invisible sphere, differ no more widely than do those of men in the earth-sphere, and that these differences prove the existence of our friends, individually, and are essential to the preservation of individuality on the earth, from being absorbed and lost in the authority of the heavens.

"Sixth. It is objected that Modern Spiritualism tends to infidelity in respect to the Bible and the Christian Church.

"We submit that the modern manifestations of Spirits can not be infidel in respect to any former manifestation, but are in confirmation, by analogy and living experience, of the historical facts (they necessarily confirm the facts and truths of ancient Spiritualism); that they can only be infidel to false forms, interpretations and creeds—that whoever thinks otherwise, will examine himself in the light of facts and reason, will undoubtedly find an infidel to truth, however loyal he may be to the Church. If the charge of infidelity is intended to apply, as it often is, to those persons whom the Church could do no better than turn away and anathematize as infidels, having become Spiritualists, we submit that the reason these people accept Modern Spiritualism is, because their reason has been vitalized by a living inspiration; because their natural senses have been addressed by spiritual manifestations; and because they have been fed by the bread of life instead of the history of it. For this reason they praise God and the Spirits of the new dispensation, and join with us in disseminating the real bread of spiritual life to the millions famishing on the mere husks of history and authority.

"Seventh. If it be said we have no need of Spirits manifesting themselves, that the Bible is sufficient, we submit, that if the Bible were sufficient, there would be no diversity of opinion as to its significance, or infidelity (so called) to its precepts.

"Again. That man is not to live by precept alone, but by fact; not by faith, but by knowledge; not by outside authority, but by a living experience, not of earth alone, but of heaven also—not of time only, but of eternity; that no man can live in proper relations to another state of existence of which he knows nothing, or has only faith; that intercommunication between the natural and spiritual worlds is essential to the proper life of mortals.

"Again. We submit that the objection against Modern Spiritualism is the same one the Jews made against Christianity. They had Moses and the prophets, and objected to Christ and Christianity.

"We submit that resting in faith, and relying on the discoveries, experiences and histories of the Christian fathers (so called) for our Christian graces, is destructive to a true and living Christianity, and to moral and humanitarian progress. We submit for parallel the spendthrift resting in the faith that the patrimony of his father is all-sufficient for his needs. Piracy and appropriation of the virtues or industry of others, never cancels the demands of God and nature on the individual soul."

## NEW YORK CONFERENCE,

SESSION OF MARCH 2.

Dr. GRAY said : In the absence of any other topic he would inquire, What is the use of the earth-life?

Mr. SMITH desired some farther elucidation of the "kingdom of heaven," which, it was generally affirmed by the last Conference, Spiritualism is to be instrumental in establishing on the earth. His call for more light was confined to the question, as to whether, in judgment of this Conference, the aforesaid kingdom is to be considered as one of a series of geological development, or whether it is to be regarded in a wholly different light, seeing that its origin is from heaven in a sense that the others are not?

Mr. PHENIX said : To answer that question it is necessary to inquire, What is heaven?

To this a gentleman very promptly responded—*To have.*

Another said—*To hope.*

Dr. GRAY asked : What is hope?

The gentleman who defined heaven to be hope, said : It was the instinctive, upward searching of the soul after the unacquainted truth. Aspiration is natural to man. Spiritualists in this respect differ not from others. All are seekers. The old Greeks stated the universal fact in one word : their name for man was *Anthropos*—the looker up. Of a truth, man is the looker up, and hope is the moving cause. The natural and the spiritual heaven have each their polar star, and though the former may be obscured by clouds, and the latter by creeds, man, ever true to his instincts, still looks up with confidence that the central truth is surely there, and onward with hope, because every day is bringing him nearer to the eternal fountain of its inspirations.

Dr. GRAY considers hope to be the sight of the Spirit-man. In other words, that which man in his celestial degree actually possesses, is hope on his natural or external plane.

Mr. PARTRIDGE said : He considered the question as to the use of the present life, an important one. We can not put to ourselves a more pertinent interrogatory than this : What am I here for? His present idea is that this life has important uses and ends to answer in the economy of progress. Truly, as it has been eloquently said, we all look up; but then, to get up, certain steps are necessary; that is to say, we must grow up. The boy is naturally ambitious to become a man—he also looks up. The unfledged saint likewise has a holy ambition to enter without delay upon the delights of his spiritual puberty; but to the child everywhere, Nature presents but one method—but one door into the kingdom of heaven, and that is growth. This life is the nursery of the Spirit: its lessons and its discipline are alike indispensable to its health and happiness. Man, like the forest tree, is made strong by the storm which he is able to resist, as well as by the sunshine which he loves. There are those who think that man enters upon his new existence a perfected Spirit, but he thinks not. Paul would seem also to have held a different opinion, for he said : "That which thou sowest, thou sowest not that body that shall be, but bare grain"—the mere germ of that which is hereafter to ripen into spiritual manhood. But maturity is not possible without the germ-state, which is the earth-life; and he who passes through all the natural conditions of this germinal period, having endured its winters, braved its storms, and expanded in its sunshine, is alone prepared for an orderly entrance through the door of natural development upon that higher phase of manifestation called the Spirit-life. To enter upon that life prematurely is not progress, simply because it is not growth. He thinks the crude ideas and silly trash communicated by Spirits, and which not unfrequently disgust the more developed manhood of this life, comes from the crude condition of the vast majority who, through prematurity, ignorance or misdirection, have not been able to profit by the salutary influences which naturally belong to the present state of existence.

Dr. GORDON said : We are probably all agreed that life has its uses, but what are they? That is the practical question. He thinks we only make true progress while we fulfill all the several departments of duty—not one alone, but all. There must be no skipping and dodging around corners; no turning over of leaves with the old lesson but half learned, as the boys at school are prone to do with their arithmetic. The boy who does that may be able to solve some of the problems under the Rule of Three, without learning it; but he will be sure to blunder before he gets through the book. So if we neglect the moral department of our nature, if we skip over our Christianity, which is the spiritual Rule of Proportion, though we may do some things aright by mere carnal inspection, we shall be sure to blunder before we get through the Book of Life. Christianity is to man what the balance wheel is to the steam engine.

Mr. PHENIX said : The proper estimate of the present life is to be made from analogy. Every plane of being below man has its uses; each is seen to be subsidiary to a higher use. We ascend this scale of uses to man who stands forth in the light of rigid analysis, the permutation and combination of all below his status. Their uses, then, are prophetic of his use; his life is the plane upon which all the functions of lower life combine to outwork a still higher function; it is the necessary organic procedure to develop a Spirit-individuality; this is the use of the earth-life. Both natural philosophy and human history bear testimony to the law of progress which points unerringly to this natural result—the individualization and development of the human Spirit. Compare vegetables, animals, or men, with what they once were, and the law of progress is established. The domestic animals of the ancients were vastly inferior to ours, and it is doubtful whether Solomon, should he apply to-day, could obtain a certificate to teach a district school.

Mr. BROWN said : The question can be answered in a few words.

The controlling use of the earth-life is to develop the psychical self. Its minor uses are to minister to the comfort, happiness and general prosperity of the individual.

Dr. GRAY said: He had asked the question for the purpose of receiving aid to answer it. The use of the earth-life thoroughly understood will reconcile us to it, and at the same time answer the question as to whether suicide or any other premature death may not be a blessing rather than a misfortune. He thinks the use of the earth-life is seen in that it is impossible to engraft the experience of an adult upon a child. The man-state is only to be reached through the child-state.

Mr. COLES said: He was rather comfortably inclined toward this present state of being, for sundry reasons: the first of which was, that the creative power which is competent to place us here, it is fairly presumable, is wise enough to see that it is the best *beginning* place for us. No being, whose consciousness is a matter of chronology, can have a history before he has written it. It is not possible for life to begin with its end. If it were able to inscribe *finis* on its title page, it could write nothing else forever! Hence to be born an archangel would be exactly equivalent to not being born at all. We could have no history, no experience, and no happiness; for happiness is the result of a varied experience; it is not created by letters patent, and bestowed upon man by a royal decree, as the crown makes knights of the garter; it is the result of change, either the recovery of a lost enjoyment or the acquisition of a new one. The old story of Alexander the Great, who set himself down on a flat stone and bawled like a baby because there were no more worlds for him to conquer, is a case in point. We rebel against the privations and apparent evils of this life, because we have not the ability to fathom their significance, nor the patience to wait for their results. We forget that privation or *punishment*, as the apostle has it, "is not joyous, but grievous, nevertheless it worketh out the peaceable fruits of righteousness to them who are exercised thereby." Like the child whose maternal relative has suddenly cut off the supply of candy, we adorn our faces with tears and treacle because we can not discover a reason for the apparent tyranny. But the mother can, and the child afterward will. This life is the grand gymnasium, where immortal faculties and spiritual muscles are trained and made strong through exercise; and the needs of the earth-life are the teachers in the primary department of this "Free Academy." Every class in society—the Five Points as well as the Sunday School—develops *some* of our immortal nature, and brings forward faculties which an angel can not do without. In one department, caution is developed, in another veneration is exercised. One class has the birch applied to its executive, another to its faith. Every graduate has made some progress, and to this end are we sent here to school.

Dr. HALLOCK said: The question is virtually an inquiry after the meaning of *to-day*, and is more important for the reason that none of the schools, either of theology or philosophy, have yet furnished even a respectable *hypothesis* concerning it. The theologian sees *no God in to-day!* Away back in Paradise he was present (just long enough to turn man out of it) and away forward in the future he is confidently expected to *reappear*, (as a Judge to try man for "original sin" and other minor offenses); but *to-day*, in judgment of theology, the *Devil* rules, and not God. The world was never so wicked, says the moralist, as it is *to-day*. And his conclusion is made up with about as much consideration as that of our weather philosophers, who never saw such a wet spring, or dry spring, or any kind of spring that happens to thwart their plans a little, as the present spring. The socialist never knew the world to be so obstinate, so unscientific, and wrong-headed as it is *to-day*. Form a "protective union," and undertake to bake bread for it—the world won't eat it, or if it would, the treasurer is certain to put the capital in his own pocket, so that it can not get it. Organize a "phalanx" to drill it in to good behavior—Alas! what is to be done with a world that holds phalansteries and phylacteries of equal value. No moral philosopher or world-reformer but pours out the phials of his wrath upon *to-day*. No bard tunes his lyre in its praise. The poet's "golden age" is in the past; his heroes are all *dead men!* The good time that *was* and the good time that *will be*—"PROVIDED" etc., etc.—have their apostles and prophets, their priests and philosophers, without number. But *to-day* there are none so poor in wisdom and ways of world-salvation as to do it reverence, or even common justice. It is like the prodigal son of the parable, which the respectable members of the family—the perfect past and the better future—never want to see restored to the parental blessing and favor. And yet to misconceive of *to-day*, one would naturally suppose, must lead to a false estimate of yesterday and to-morrow. And if there be no "spell" in our combined theology and philosophy potent enough to cast the Devil out of *to-day*, what warrant is there that he will ever be cast out of any day? The need of such a "spell" is imminent. It is time that *to-day* was taken down from the cross whereon theological assumption and superficial philosophy have crucified it, that through the glorious resurrection of sound observation, it may be restored to the "ancient of days," and made to take its place in the grand procession of the ages, as essential to their triumphant march as any other in the great cycle of eternity.

Mr. I. B. DAVIS said: The use of this life was to develop the self-hood. He thinks there are many instances in which the present life has failed to develop a Spirit able to exist independently of the earth-body. He considers it a mistake to suppose that children are born into the Spirit-world and there developed, as well as if they had remained in the body. He is not satisfied with *to-day*; he wants a better. He had been for many years a disbeliever in a future life, and he wished it was not true now. At first he was rather pleased with the idea of getting his lease of life renewed, but that pleasure has passed away, in

consequence of his having recently discovered that when Spirits say they are happy, it is from the philanthropic motive of not adding an extra weight to our present load of sorrow, by disclosing their own misery, and is not a true statement of their condition. He is convinced that no Spirit worthy of being immortal, can look upon this world as it is, and be happy. He can not, and he thinks it a duty to be dissatisfied with it as the only means by which it can be made better.

Dr. ORTON said: If brother Davis could find an Infinite Power, a kind Father, to share the burden with him, perhaps it would give him rest.

Mr. DAVIS replied: He could find no God. He thought the fashionable effort to cast our cares on God, was but a poor apology for our own laziness.

Mr. LOVELAND said: He was inclined to look upon man as a result of the Infinite Spirit conjoined with matter. He is satisfied with the present. Its pangs are a blessing. Its suffering and ills call into exercise the noblest powers of the Spirit. How else could we know of pity or compassion? These external ills are the soul's magnet which call it forth, and give birth to its latent emotions and powers. He does not regret that there is suffering in the present, because the present bitter is the sweet of the future. To the mere externalist, the present is "a vale of tears," but to the clairvoyance of the Spirit, the sky is clear and there is perpetual sunshine. Adjourned. R. T. HALLOCK.

#### DIVERSITIES IN SPIRIT-VISION,

Toronto, January 14, 1858.

MY DEAR TELEGRAPH:

Will you please give your readers an explanation of the following manifestation, viz.: On the evening of the 10th inst., I was sitting in our Circle of Light under the guidance of the Spirit of *Truth*, when I saw approaching our circle what represented a man (it was a Spirit). He was spare and tall, dark hair, long dark features, with sharp black eyes, thin compressed lips; I turned to a clear-seeing medium that was present, and asked him to describe the Spirit on my right, who was standing a little back from the circle. He gave the same account as I have. Now the difference in our seeing capabilities is this: I only see a black spot or cloud representing a man, and the features and outlines of the Spirit are instantaneously impressed upon my brain, while Mr. A., the medium referred to, sees the Spirit in a clear, brilliant light, which faithfully delineates every feature, and the Spirit appears as in nature. My eyes are open, Mr. A.'s are shut, yet we see features alike. One sees them in a black cloud—the other sees the perfect man enshrined in a beautiful white light.

Phase 2. While the Spirit referred to was present, I was influenced by the Spirit of a dear friend, and presented to each member of the circle a flower accompanied by appropriate remarks. The Spirit that influenced me, gave the Spirit I referred to a flower, as well as to the members of the circle. Now what I wish to call your attention to, is this: I knew what I was doing. I could see the flowers in my hand as distinctly as though they were real; I could see my body occupying the chair that I had just left, and to my vision I was sitting in my chair, and I was walking around the room. Can you explain this matter or appearance? If you can, you will much oblige me as well as many others of your readers. Yours, fraternally, E. V. WILSON.

Concerning our correspondent's first query, *this* is submitted: It is known that *natural vision* is qualified in an important manner by the medium through which the light reflected from the object seen, reaches the eye. Thus if one person looks through green spectacles, everything will appear green; if another looks at the same objects through a red glass, they will wear a reddish tint, and so of the qualifying influence of any other medium of sight. The analogy of this fact would naturally lead us to expect that decided differences would also be presented by the same *spiritual* objects seen through the medium of different *visual conditions* which may characterize any two seers. Had our correspondent and the other medium to whom he refers, been in precisely the same condition as to their interior senses, they would most probably have seen the Spirit in the same aspect—unless it may have been the *intention* of the Spirit to exhibit himself to them in different forms.

As to the second query of our correspondent, we think the phenomenon to which it relates would be satisfactorily explained by admitting it as an instance of such a partial disavowance of the soul from the body, and opening of the spiritual senses to see spiritual objects, as are alleged to have occurred, in hundreds of cases, to other persons.

#### TEST THROUGH MR. MANSFIELD.

AMHERSTBURG, C. W., Feb. 22, 1858.

Dear Sir.—The interest you take in spiritual manifestations and an acknowledgment, in justice, due to the powers of Mr. Mansfield, a Boston medium, and a total stranger to me, must excuse the liberty I take in addressing you. A few preliminary remarks will be necessary to explain the inclosed correspondence, which I have numbered for convenience 1, 2, 3, 4.

On the 16th of May, 1847, my spiritual communions commenced, which landed me, by spiritual instructions, into the Catholic Church; but not like Dr. Nichols do I turn round on Spiritualism and pronounce it evil, for it is poor logic to assert that the Devil points the way to Heaven. "A house divided against a house must fall," and if the Devil sends so many to Catholicism, it is not very complimentary to "the Church!" I believe the Rochester knockings did not occur till about two years after

my first experience, therefore, not having the power to make apparent to others what I *heard, saw, felt, and smelt*, it would have been ridiculous in me to publish my communions, as the few friends to whom I mentioned it certainly thought me, on that subject, mad. I must here mention, that those friends distinctly remember, although so long ago, my telling them that Spirits always addressed me by the name of "Puck."

Seeing Mr. Mansfield's advertisement in your paper, Mr. Gatfield, a neighbor of mine, who is an inquirer into Spiritualism, and myself were determined to test his powers. I therefore wrote No. 1 in cipher, which being placed in an envelope, was gummed, wafered and sealed, it being quite impossible to see through it, and without any direction outside. Mr. Gatfield then wrote No. 2, inclosing it with the previous enveloped letter (No. 1) in an outer envelope, directed to Mr. Mansfield. The key, or letter No. 3, was then sealed and wafered in the same way, to be kept by me till Mr. Mansfield's answer should be received. The seal with which the impressions were made was then returned to its owner, who knew nothing of the contents of the letters, and was starting immediately on a journey of several hundred miles, from which he has not yet returned.

You will perceive that my name was in no way mentioned by Mr. Gatfield to Mr. Mansfield, and that he must have supposed that my enveloped letter, No. 1, emanated from Mr. Gatfield. On Mr. Gatfield's receiving Mr. Mansfield's letter, No. 4, I asked about fifteen of the most influential and leading men in the county of Essex, among whom was our Member [of Parliament, to witness the opening of the returned letter, No. 1, and its key, No. 3, and they certainly look upon it as a most remarkable test.

I send you true copies of the three letters, merely putting the initials with asterisks instead of the nobleman's name in full, out of delicacy to the family. Mr. Mansfield's own letter is sent, as the characters of the concluding word cannot be deciphered, but so strongly do they resemble the way I write my name, Wingfield, that on the first blush of it everybody, including myself, has read it for that name. I must request of you, after satisfying yourself, to return the original, as no copy can convey the impression conveyed by those hieroglyphics.

Yours respectfully,

ROWLAND WINGFIELD.

P. S. It gives me much pleasure to indorse the truth of the above statement. AM GATFIELD.

ANDERSON, C. W., Feb. 22, 1858.

No. 1.

Up nif Tqjsu pg U\*\*\* U\*\*\*—Mps T\*\*\* ps boz puifs Tqjsu. Xibu jt nz Tqjsu onbf boe ipx dbo j cf jefoujgife.

SPIRITBOE XJONGJFME.

No. 2.

Mr. J. V. MANSFIELD, No. 3 Winter-street, Boston.

AMHERSTBURG, CANADA WEST, November 24, 1857.

Sir.—Inclosed I send you a letter addressed to a Spirit, accompanied with the required dollar, and four postage stamps, as the postage of the answer ought to be prepaid to Canada. The answer is anxiously looked for, as a test which will confirm many persons, residing in Canada, in their belief of the truth of Spiritualism. At least I expect an answer from you, should one not be procured from the Spirit-world, stating any opinions or reasons you may have why an answer can not be obtained. Yours, etc., (Signed) WILLIAM GATFIELD.

No. 3.

The key is the following letter in the alphabet for the one intended, and so on through the alphabet, thus: b for a; c for b, and so on. To the Spirit of H\*\*\*\*\* T\*\*\*\*\*—Lord S\*\*\*\*\* or any other Spirit. What is my Spirit-name, and how can I be identified?

ROWLAND WINGFIELD.

My Spirit-name is *Tuck*, and I can be identified by a *red Spirit*!

No. 4.

MY DEAR GATFIELD:

I have not been able to get a response to your peculiar note—I say peculiar, because I never have had one that brought such peculiar influences. I have kept it a long time, but only with hope I might obtain response. What I receive from it appears to be Indian talk; yet I can not make any sense of what I get—a word now and then, a character that resembles—[a word which somewhat resembles "Wingfield," here follows.—Ed.] Respectfully your friend. J. V. MANSFIELD.

3 Winter-street, Boston Mass., Jan. 30, 1858.

#### EDITORIAL REMARKS.

The test seems to consist, first, in the confused impressions of something like "Indian talk" which Mr. Mansfield received from this letter, and which may be attributed to the influence of the transposed alphabetical characters in which Mr. Wingfield's letter was written; and secondly, in the signature or "character" as Mr. M. calls it, and with which he closes his note, the original of which is before us. Some of the letters of this signature are ambiguous, and it could not be properly represented without a *fac simile* engraving, but the form of the word nearly, though not exactly, resembles Mr. Wingfield's signature, as written in his peculiar chirography. All the circumstances taken together, as related by our correspondent, the case seems to be a pretty strong one.—Ed.



## STRICTURES ON AN ANTI-SPIRITUALIST.

St. Louis, Mo., January 20, 1858.

FRIEND PARTRIDGE:

I have been very much amused sometimes with the strange ideas many people have in regard to Spiritualism, modern as well as ancient, and never more so than with those I have just read in the TELEGRAPH of January 16. I refer to the remarks said to have fallen from the lips of a Mr. Wilson, at the rooms of the "Young Men's Christian Union," on the 29th December. I hope I shall be excused, if at this distance of time and place I make a few remarks myself in relation to the subjects up for discussion on that occasion.

Mr. Wilson, who I take it is an "out-and-outer" of the old school of orthodoxy, says: "It seems they" (Spiritualists) "regard the future state as a matter of knowledge, and not of faith;" and says he is surprised at it, and that "he has always been taught that religion and all things connected with it are matters of faith, and not of knowledge." Now, for my part, I am not at all surprised at anything the gentleman is reported to have said, after the self-conviction contained in the sentence quoted from him above. Illogical conclusions are natural to such a mind. Faith in regard to a supposed fact may be very satisfactory to him and those of his peculiar construction of brain; but knowledge of a fact, it strikes me, ought to be quite as satisfactory, and I think more so; and I see no reason why it should be considered strange if Spiritualists preferred knowledge to hearsay.

He states that "Christians" have faith to believe that as Christ rose from the dead, they shall also "be raised from the dead." Well, Spiritualists believe as much, only they reverse the order of the evidence, and make it surer. Because our friends and relatives come to us, after the death of their mortal bodies, and tell us (not somebody else tell us, but they themselves) that they have risen from the dead—we have faith to believe that Jesus of Nazareth also has risen from the dead. Now I will use the gentleman's own words, with one exception, and say, the reason why Christianity is so transcendently beautiful is, because we (Spiritualists) embrace it from *knowledge*, and not from *faith* alone.

But, Mr. W. says, this is "asking too much." I don't think so. Faith is a very fine thing, but knowledge is better. I entertain very much the same opinion that I heard an old negro preacher deliver once, many years ago, to his colored brethren. Says he: "My brevren and sisters, faif mid de works is good—dat's good! but faif mid-dout de works is liken to a beefsteak mid-dout any gravy." And I think so too; don't you? The gentleman says he regards modern Spiritualism, as "no more than the Salem Witchcraft." Well I believe he is half right, and perhaps more too. I think that the poor victims of the ignorance of those days, were merely spiritual mediums manifesting what was given them to do from the Spirit-world. But our grandfathers and mothers had their brains so bewildered, and obfuscated by the Cotton Mathers of those days, that they could no more penetrate the object and meaning of those manifestations, than can some of the cotton heads of the present generation.

I also have heard my grand-mother talk about the "Salem Witches," for I sprang from alongshore—down East there—just where the sun rises. And the good old lady would tremble as she spoke of them, and roll up her eyes in pious horror. After hearing her stories I used to be afraid to go to bed in the dark, for fear some of those witches would ride into my room on a broomstick, or some other eccentric vehicle of conveyance they might be supposed to possess; so they could never get me to go to bed without a light. And this was a feeling that clung to me even to manhood, and I might almost say to old age. In short, I did not get clear of the feeling until Spiritualism, and the knowledge of its facts, cured me of the follies of my early impressions. Now, I take it, Mr. W. is situated pretty much as I have been. Although he professes to have very strong faith, yet he is afraid to go to bed in the dark, and wants light. Well, he got into the right crowd to help him in that way, I fancy, when he got among you Spiritualists. If he will only keep coming there, he may "see sights" yet.

The gentleman says: "The whole thing (the Salem Witchcraft) was a great mystery, and created a vast deal of excitement," and triumphantly asks, "Where is it now?" "It has all passed away, and nobody believes anything of it." Anything of what? That the manifestations were witchcraft? Certainly not, in the ordinary acceptation of the term. Nobody of common sense believes any such thing. But if he mean that nobody believes them

to have been spiritual manifestations, I think he is mistaken. "Tis my opinion there are thousands who believe them to have been such. Neither has it "all passed away." Its effects are operative at this very day. Thousands look back upon those days, and wonder at the stupidity and cruelty of our bigoted forefathers. The same things have been continued to be enacted, and are enacted in the present day. I refer to these manifestations. But thank God for the superior understanding of the present age. They present the comprehension of the existing generation for different meanings from those conceived of the well-meaning, but unenlightened of the days of our grand-fathers.

From the tenor of the gentleman's remarks, I gather, that he is a little "put out"—as we say out here West—because he has never been able to get any message to himself, directly, from the Spirit-world. He says: "Christ was not obliged to have any one stand between him and the Father, when he desired to communicate with him?" Certainly not. But we are none of us Christs—not even Mr. W. But it is possible that the gentleman might so regulate his mind and his life as to become in time a medium for spiritual communication while on this sphere. I have known as great unbelievers as he appears to be, cured of their skepticism—that have had occasion to rejoice in the knowledge of the Lord, conveyed to them through Spirits, by the simple, unostentatious method of the table-rappings.

Now, "if my departed friends," he continues, "wish to communicate with me, and I am anxious to have them, why can not they do it directly, and in a private way?" They must give their messages through a third party, instead of communicating directly to the one for whom the messages are intended. I will claim the Yankee privilege, and answer his question by asking another. Why is it that he can not communicate his thoughts to his friend removed a hundred miles from him, directly, and without the intervention of a third party? Why, simply because he is not so physically constituted as to be able to make himself heard at that distance, therefore he employs a medium—a third party—viz., the Post-office or a telegraph wire. I was present once at the sitting of a circle, where the medium, a simple, unsophisticated girl of fifteen years, did not believe the communications given through her mediumship were from disembodied Spirits, until the Spirit communicating—a departed sister—gave her such proofs of her identity, and made to her such pathetic appeals, that the poor child burst into a flood of tears, renounced her unbelief; and love, and hope, and faith sprang up at once, and beamed in every feature of her face.

But Mr. W. finds fault "because the Spirits will lie," and he "can not understand why they should lie." The thing, to me is as plain as a pike-staff. It is hard to get rid of old habits. The grand mistake with most persons, I think, is that they fancy that the moment we die, we change not only our bodies but our minds. They do not seem to apprehend that the spiritual man is the same, save that he has cast off his mortal covering, and that it takes time and circumstances to effect a change in that state of existence as well as in this. This is the fault of the false spiritual theory, conveyed, though dimly, to the minds of most of the Christian world, by the mistaken and irrational teachings of old mother Orthodoxy.

It seems the gentleman can not understand why one should be a medium, and not all, or many. It is a mystery as yet unraveled. There seem to me to be peculiar physical or mental conditions, perhaps both, required to be possessed by mediums for spiritual communications; and these appear to vary with the style or order of the messages, or rather with the method by which they are communicated. But what those conditions are, no one yet, I fancy, has discovered; or if they have, no such discovery has been promulgated, that I have any knowledge of. The *modus operandi* is as great a mystery, I believe, to most Spiritualists, as the electric telegraph to an untutored savage. We are certain we get messages, but we can't tell how it is done. There have been many theories suggested, but none satisfactory to me.

JONATHAN TUCKER.

## SAD STATE OF THE WORLD.

HARTFORD, CONN., February 2, 1858.

EDITOR TELEGRAPH:

Dear Sir—The present state of American society can not fail to be a matter of the deepest interest to every philanthropist and moral reformer. Causes are now at work, and effects are being developed that are capable of showing to the most casual observer that a crisis is at hand. The moral, philosophical, scientific, social and political elements of society have been stirred

from their old foundations and poised for an entire revolution. Such is the present order of things, that were it not for the established fact of man's progressive nature, impelling him by irresistible influences to higher excellences, the supposition would be well founded, that the strangest and most corrupt appetites of men were being aroused and centered for a fatal plunge into anarchy and misrule.

The great book of society is now blotched and disfigured by immoral excrecences that have been accumulating for ages. The vital fluids that nourish it are so contaminated with iniquity that the dregs of corruption are exuding from every part. The slime of villainy has spread over and poisoned every inch of the earth's surface on which we tread. Every breath of air that we inhale, comes to us saturated with the miasma of injustice and oppression, while sighs of agony and shrieks of despair are wafted on every breeze.

There is not at present a single institution in society, religious or political, that is not rotten to the very core. Under the religious and political teachings of the past, larceny and burglary have been reduced to a trade, cruelty and oppression to a system, while knavery, deception and intrigue, for the acquirement of wealth, have become the fashionable and sanctioned practices of society. To such a pitch of determination and enthusiasm has man been goaded by his passion for earthly acquirements, that justice and generosity are set at defiance, and bars and bolts have ceased to become barriers between man and this great object of his pursuit.

In looking ahead, over the great arena of human effort, to behold the conflicting interests, the crimes and wrongs, that prevail, what man would not feel his heart convulsed, and his understanding confounded, when he remembers that for over eighteen hundred years a system of religion had been inculcated, whose professed object was to establish "peace on earth and good will to men?" Nothing can be farther from such a condition of things than the present state of society. What a fearful comment it is, either upon the efficacy of those principles inculcated, or upon the diligence of its devotees! It is chargeable to both; and when the rank weeds of iniquity are seen waving in every wind that blows, on the very fields over which the Church and clergy have professed to drag their moral cultivators, and an offer is made by another class of believers, called *Spiritualists*, to assist in rooting them up, why do they object to receive it? The reason is plain, and out of that reason there protrudes a significant fact. Mark it well: Had the established religious authorities of the day been actuated by pure motives, with a benevolent desire to improve the condition of mankind, they would receive all proffered assistance. Their language would be, "Come, come and help us; let us all labor together like brothers for the interest of one common Father." But Orthodoxy has given all such proffers the cold shoulder, which is some indication, if not positive evidence, that the prevailing religious element of the times has another object in view than the establishment of love and harmony on the earth. If not, why are the doors of their churches and the avenues to their understanding closed, to prevent the entrance of the new dispensation, whose mission is to teach man to live a spiritual instead of an animal life?

So confused, contradictory and absurd has been the spiritual teachings of the old theology, that the great majority of men have been led to doubt the whole, and live as though there was no future life, and as though the termination of this, to them, was the end of being. Hence they have only sought for the objects relating to this life, and neglected entirely the acquirement of spiritual treasures that would flourish in the bloom of immortal youth.

Had spiritual light and its accompanying blessings been sought for with one-half the avidity that men have sought for earthly treasures, the great truths of immortality would have gleamed upon him from every point of observation. Our Spirit-friends would long ago have been able to come down to our fire-sides, to manifest their visible presence, and to exchange thought, sympathy and feeling, as readily as when enfolded in the physical nature. With their assistive and benign influences, iniquity of every species would have gone down before the triumphant march of mind, like stubble before the flames; the heavens above us would have been filled with angelic melodies, and the earth beneath made vocal with songs of rejoicing.

LEWIS C. WELCH.

The young ravens cry, and a response cometh to their relief; but the poor man begs, and the door of avarice is shut in his face.

## Interesting Miscellany

### THE LITTLE BOY THAT DIED.

I am all alone in my chamber now,  
And the midnight hour is near,  
And the fagot's crack, and the clock's dull tick,  
Are the only sounds I hear.  
And over my soul, in its solitude,  
Sweet feelings of sadness glide,  
For my heart and my eyes are full, when I think  
Of the little boy that died.

I went one night to my father's house,  
Went home to the dear ones all,  
And softly I opened the garden gate,  
And softly the door of the hall.  
My mother came out to meet her son;  
She kissed me, and then she sighed,  
And her head fell on my neck, and she wept,  
For the little boy that died.

I shall miss him when the flowers come  
In the garden where he played;  
I shall miss him more by the fireside,  
When the flowers have all decayed.  
I shall see his toys and his empty chair,  
And the horse he used to ride;  
And they will speak, with a silent speech,  
Of the little boy that died.

I shall see his little sister again  
With her playmates about the door,  
And I'll watch the children in their sports,  
As I never did before;  
And if in the ground I see a child  
That's dimpled and laughing-eyed,  
I'll look to see if it may not be  
The little boy that died.

We shall all go home to our Father's house,  
To our Father's house in the skies,  
Where the hope of our soul will know no blight,  
And our love no broken ties.  
We shall roam on the banks of the river of Peace,  
And bathe in its blissful tide,  
And one of the joys of our heaven shall be  
The little boy that died!

### ASTRONOMICAL DISCOVERIES FOR 1857.

#### PROGRESS OF STELLAR PHOTOGRAPHY.

We are never tired of hearing or repeating anecdotes illustrating the wild and headlong speed with which science is hurrying the world into a realm of marvels which would have been miracles to the sages of old. We withdrew for a few months from the world, and in the interval the impatient, daring mind has accomplished what centuries once did not effect. For thousands upon thousands of years, all mankind, in astronomy, clung to a faith in "the sacred seven," and the whole earth, from Peru to China, was regulated by a religion based upon that faith. And now! let the reader simply glance over the following from the *Household Inventor*, which chronicles the astronomical discoveries, not for a century, but simply for the year 1857:

Astronomers have been particularly active during the past year, as the following brilliant list of discoveries will testify:—Comet I., by Dr. D'Arrest, at Leipzig, on the 22nd of February; visible for about eight weeks. Comet II., by M. Bruns, at Berlin, of the 18th of March; visible for about eleven weeks. This comet is identical with III. of 1844, discovered by M. Brorsen. Planet (43) by Mr. M. Pogson, at Oxford, on the 15th of April; named Ariadne. Planet (44) by M. Goldschmidt, at Paris, on the 27th of May. Comet III., by Dr. Klinkerfues, at Göttingen, on the 22nd of June; visible about four weeks. Planet (45) by M. Goldschmidt, at Paris, on the 28th of June, named Eugenia. Comet IV., by M. Dieu, at the Imperial Observatory, Paris, on the 28th of July, visible about four weeks. This comet was discovered also by Dr. C. F. H. Peters, at Dudley, United States, on the 25th, and by Professor Habicht, at Gotha, on the 30th of July. Planet (46) Mr. N. Pogson, at Oxford, on the 16th of August, named Hesta. Comet V., by Dr. Klinkerfues, at Göttingen, on the 20th of August; visible for about six weeks. Planet (47) by Dr. Luther, at Bilk, on the 15th of September. Planet (48) by M. Goldschmidt, at Paris, on the 19th of September, named Pales. Also another planet (49) by the same person, and on the same evening, named Doris. Planet (50) by Mr. Ferguson, at Washington, United States, on the 5th of October, named Virginia. This planet was also detected by Dr. Luther, at Bilk, on the 19th of October. Comet VI., by Dr. Donati, at Florence, on the 10th of November; visible for about five weeks.

Is it too speculative, after such a "rush as of many worlds," and of new worlds, too, upon us, to anticipate that future steps of science still more daring may yet reveal to us the nature of those worlds, and of their possible or non-occupation by living beings? Why not? What where the telescopes or the microscopes of a few years ago compared with those now in use? Who shall say to what degree of finial lunar and stellar daguerreotypes may be carried, or what examination may draw from them?

It is remarkable that there is a great general law of nature which prevents the development of a minor law until humanity is ready to profit generally thereby. Steam-engines would have been an anomaly in classic times, and interfered with laws of social development which are now plain to us. A freedom from superstition, which would have prevented the Crusades, would have shut out from Europe all the architecture, chivalry, rhyme, and spirit of the middle ages. If we know not as yet the secrets of the stary universe, it is because the knowledge which they conceal requires to be wedded to other knowledge, which may be indeed born into this world, but which is not yet of age. Patience! for Time hides all things, not only those of the past, but those of the futre, which he will yet reveal to us.—*Philadelphia Bulletin*.

We find in the *American Almanac* for 1858, an extract from a communication to the American Academy, in May last, by Mr. George P. Bond, of the Cambridge Observatory, on the subject of procuring daguerotype images of the stars, from which it appears that delineations of fixed stars of the fifth magnitude are obtained with great precision by means of the photographic process. Representations of the stars Vega and Castor were obtained at the Cambridge Observatory, by Mr. Whipple of Boston, in 1856; but further progress was interrupted by the want of suitable apparatus for communicating uniform sidereal motion to the telescope. This has now been supplied by replacing the original Munich clock of the great equatorial by a new one, on the principle of the spring governor, as invented by the Messrs. Bond, which carries the telescope with admirable evenness and regularity of motion.

Upon the completion of the clock, Messrs. Whipple & Black were invited to commence a new series of experiments, and they have succeeded in transferring to the plate, by the collodion process, images of the fixed stars to the fifth magnitude, inclusive, with singular and unexpected precision. The most remarkable instances of success are the simultaneous impressions of the group of stars composed of Mizar, of the second magnitude, its companion of the fourth, and Alcor of the fifth magnitude. By a comparison of the measurements of these stars, obtained from the plates, with Professor Struve's measurements of the same stars, there appeared a slight error, "quite as small," says Mr. Bond, "as that attributed by Struve to a single direct measurement." The photographic method has thus, in its first efforts, attained the limit of accuracy beyond which it is not to be expected that direct measurement can ever be sensibly advanced. The two principal sources of error by which the photographic process is affected, are spots on the glass plate, or impurities in the coating in the neighborhood of the images, and slight departures from symmetry in their form, as yet noticed only when the plate has been exposed too long to the action of the light.

The real difficulty, perhaps insurmountable, says Mr. Bond, which now prevents a most extensive application of photography to astronomical purposes, is the deficient sensitiveness of the processes in use. Unless photographs of stars, at least as low as the eighth magnitude, can be obtained, its use must be restricted to comparatively few double stars. Should, however, this impediment be overcome, and photographic impressions be obtained from stars between the sixth and tenth magnitude, as has already been done for those between the first and fifth, it would scarcely be possible to overrate the importance to the science of stellar astronomy of the extension thus given to the present means of observation.

### THE COMING SHADOWS.

Few men of our day are more eloquent than Rev. E. Chapin. When he goes at a topic, he first strikes at its core, or great central idea; he illustrates it in the most graphic and striking manner; he turns it over and over, and holds it up in its most brilliant light to the admiring gaze of his auditory; he begets sympathy on the part of his hearers as fast as an engineer gets up steam, and that sympathy of course puts him in the closest imaginable relation with his hearers; he takes all his facts, his arguments, his images and his smiles, and enveloping them in a gorgeous garment of language, such as few men know how to command, he swings them in a huge body around and around, their solidity and compactness becoming every moment more and more imposing until, like a crack of thunder, the culmination comes, the ball of fire breaks, and every heart that has been beating so quickly to his powerful syllables and sentences, feels almost awe-struck with the man and what he has done.

A recent discourse from this distinguished gentleman to his congregation, on the misery that might be expected throughout our cities during the present winter, contains some most eloquent and striking passages, which we would be glad to publish at length if our space permitted. We are enabled, however, to give a single one, which is a fair specimen of the author's power. Mr. C. observed:—

"It is not the ruined merchant, merely—it is not the spectacle of depreciated property and lost credit, and the manifold discomforts of casual bankruptcy, that most make us shudder and grow sad. Around the gloomy shadow there is still a darker rim. Away down below the platform of financial transactions, there looms a sea of faces of working men and working women, looking up among the stopped machinery of factories, and the silence of ship-yards, and all the desolations of suspended labor; looking up to the shadows of an awful winter overcast in them. Men and brethren, what shall we do for those whose hard-earned dollars are not merely honor and credit, but bread and blood, and life itself? What shall we do for the poorest of babes, that must soon hang on the wilted breasts of famine, and for the women for whom we must say something more than 'God help them!' Ah, yes, a financial crisis is a matter for tears and shuddering, as well as for arithmetic and rumor."

He goes right to the root of this matter. He contemplates it as sentimental philanthropists do not like to contemplate it. He drags out into the light the squalidness, the misery, the destitution, and the vice, that must prevail in so many parts of our land, and contrast these with the feelings of the man whose greatest and most poignant sufferings is because his credit is ruined, and his mercantile reputation brought into disgrace.

Some sort of reformer like this is needed in these stirring times. We want men to tell the truth. Sentimentalists we have in plenty, but strong men, whose large hearts beat steadily for the miseries of the poor and the woes of the destitute and vicious—these are men that are not so plenty. It requires a decided will to take a man down into the abodes of misery; but let us bless God that here at least, we have found one whose courage is fully equal to his sympathy.—*Ex.*

THEY DON'T LIKE IT.—Our brethren in California don't seem to like the idea of our sending the worthy and industrious girls who are out of employment, to Kansas, Minnesota and other parts of the West, while California offers so fair a market for them. The San Francisco *Golden Era* argues that there is plenty of work, but very little money in the localities spoken of, while in California the girls can, if they wish, bury themselves in gold. According to the *Era*, servant girls in California can demand from \$30 to \$40 per month, and as for husbands, at least ten thousand could dispose of themselves to the very best advantage. In view of these facts, our Pacific newspaper friend thinks it a great shame that industrious girls are not sent to California instead of Kansas. But he forgets one very important fact, which is, that our steamship lines will not furnish passage gratuitously, and it takes money to get to California. If the ten thousand bachelors who are pining for mates in California, wish for wives from this section of the country, let them form a sort of mutual emigration society, and send on an agent loaded down with that gold which is so plenty among them, and we have no doubt that they could each pick up a partner in quick time.

AFRICAN NOTIONS OF CONVERSION.—Dr. Livingstone, in his account of his experience among the African tribes, gives the following amusing illustration of the views of one of the chiefs on the best mode of converting his subjects to Christianity. "We like you," (Dr. Livingstone) said Sechele's uncle, a very influential and sensible man "as well as if you had been born amongst us, but we wish you would give up that everlasting preaching and praying; we can not become familiar with that, at all. You see we never get rain, while those tribes who never pray as we do, get abundance." "Only let the chief make rain this once," groaned the deputation, "and we will all—men, women, and children—come to the school and sing and pray as long as you please." Sechele himself, however, remained staunch to his new creed. His only doubts were as to the method of conversion best adapted for his subjects. "Do you imagine those people will ever believe, by your merely talking to them?" he said once to the patient teacher, "I can make them do nothing except by thrashing them; and if you like I shall call my head men, and with our *litupa* (whips of rhinoceros hide) we will soon make them all believe together."

### RESTITUTIONISM.

The Worcester, Mass., *Transcript* gives the following account of the item called "Restitutionism," which has lately sprung up in Worcester and some other places:

"The Restitutionists believe that what man lost in the fall is now beginning to be restored, and that the germ now confined to their own small number, is yet to bud and flourish till it covers the earth. They are all Restitutionists in one sense—they believe that everything is to come back to its original form and purity. Their Sabbath, therefore, occurs on Saturday, as the original day of worship; and their meetings are held on Friday evening because it is Sabbath eve. They only use the Lord's Prayer, as that alone can have efficacy with the Father. To them—or three of them at least—is committed the apostolic gift of tongues. This gift appears to be rather useless, as the words spoken are not only unintelligible to by-standers, but to the others who have a like gift, till the inward manifestation of the spirit makes it known. They are God's chosen and willing instruments, in whom the Holy Spirit now develops himself partially, but through whose instruments the world is soon to be entirely restored.

"This sect, small in numbers, is strong in the faith and working activity of its members. There are others of a like faith in Athol, New Braintree, Springfield, and other places.

"As we said before, one of them was arrested yesterday for an assault and battery on his wife. It appeared in evidence that his wife, who was once a believer, had now fallen from grace, and therefore she must be converted. This for three months he had attempted to do chiefly by threatening, shaking and tickling her; tickling was his most potent weapon, and even employed till she swooned under his pointed arguments. On Saturday he informed her that unless she was reconverted and believed, she would die within three months. On the next day, being in great fear, she attempted to open the windows to summon the neighbors, when he jerked her back so violently that she swooned. When the door was burst open she was in a corner, insensible, and moaning, and he was quietly seated in his chair, holding the child and reading the Bible. He was found not guilty, there being no evidence of any attempt on his part to injure her. He made a flaming speech to the Court on his prophetic powers and gift of tongues."

BEGINNING AND ENDING WITH A JACK KNIFE.—In 1857, a youth then residing in Maine, owned a jack knife, which he, being of a somewhat trading and money-making disposition, sold for a gallon of West India rum. This he returned and with the proceeds purchased two gallons, and eventually a barrel, which was followed in due time with a large stock. In a word, he got rich, and became the Squire of the district, through the possession and sale of the jack-knife, and an indomitable trading industry. He died worth property in real estate and money valued at \$80,000. This was divided by testament, among four children—three boys and a girl. Luck, which seemed to have been the guardian angel of the father, deserted the children, for every folly and extravagance they could engage in seemed to occupy their exclusive attention and cultivation. The daughter married unfortunately, and her patrimony was soon thrown a way by her spendthrift of a husband. The sons were no more fortunate, and two of them died of dissipation, and in almost poverty. The daughter also died. The last of the family, for many years past, has lived on the kindness of those who knew him in his days of prosperity, as pride would not allow him to go to the poor farm. A few days ago he died suddenly and unattended, in a barn, where he had laid himself down to take a drunken sleep. On his pockets being examined, all that was found on them was a small piece of string and a jack knife. So that the fortune that began with an implement of that kind, left but its simple duplicate.

ASTRONOMICAL.—Astronomical calculations show that fourteen hundred globes of the size of our seemingly great terrestrial sphere would not equal the volumes of the sun. The latter is about 26,000,000 times as large as the planet Mercury; 1,000 times as large as Jupiter, which is by far the most voluminous of the planets; and has nearly 600 times the volume of all the planets, both primary and secondary, of the solar system, taken together. The whole diameter of the lunar orbit is but a little more than one half of the solar orbit, so that if a globe were formed having the moon's orbit for its circumference, it would have only about one-sixth of the solidity of the sun. The mass of the sun is also found to be above 355,000 times that of the earth; in other words, as a collection of matter, he has 355,000 times the weight of the earth. But, as has already been noticed, his volume exceeds hers in the much greater proportion of 1,400,000; hence, as the densities of bodies are to one another as their masses divided by their volumes, the sun's mean density can be no more than about 0.25—that of the earth being equal to unity. The matter of which the sun is composed, then, has a mean weight only one-fourth as great as that of the earth's constituent material, or is but a little more than one-third heavier than water.—*Trumpet*.

UNUSUAL VISITORS.—A flock of cedar-birds were seen in New Bedford, says the *Mercury*, on Wednesday, January 20. This bird, called the cherry-bird, Canada-robin, *Recollet*, from the color of the crest, and which is known as the *Bombicilla Carolinensis*, usually appears here in the latter part of April or later. In 1856, June 26, was the date of its arrival with us. It is a sociable and amiable bird, very fond of wandering, has a faint lisp instead of a song, and is known from its handsome crest. It subsists on the berries of the Virginian juniper, (red cedar), wax-myrtle berry, cherries, huckleberries, etc. The cedar-bird was seen in Boston this week eating the berries of the mountain-ash. In its migration it goes very far South, to Mexico, and even to the tropical forests of Cayenne. A visit from these birds in mid-winter is, we believe, a fact hitherto unrecorded.

REMARKABLE CIRCUMSTANCE IN CONNECTION WITH THE PACIFIC HOTEL DISASTER.—The following circumstance is related to us by one of our prominent citizens, who received the intelligence by letter from his wife, now residing in the State of New York. On the night of the terrible destruction of the Pacific Hotel, a little brother of Mr. Henry Rochester, living at home with his parents, near Avon, in the State of New York, awoke sometime after midnight, with screaming and tears, saying—that the hotel in St. Louis was on fire, and that his brother Henry was burning to death! So intense was his alarm and horror that it was with considerable difficulty he could be quieted. On the following day, at noon, the parents received a telegraphic dispatch from this city, confirming the little boy's dream in every particular.—*St. Louis Democrat*, March 2.

THE Charlestown *Advertiser* says that a whale of the humped-back species was driven ashore at Nahant, a few days since, and upon being cut open, a pair of boots marked "J." in a good state of preservation, were found in his entrails. It is supposed that the boots, as they were marked "J." belonged to Jonah, and were taken off and left behind by accident when he made his exit from the big fish.

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Miss Ann Arnot, daughter of J. Arnot, exchange and livery stables, St. Louis, extreme case of malformation of ankle and foot (born so). The St. Louis faculty had decided that when maturing change occurred, death would ensue. Entire cure made in three months, the young lady being now alive, well, and with a perfectly formed foot and ankle. Drawings of the various forms during the change are now in possession of Mr. Arnot.  
Andy Lemmon, of the firm of Lemmon & Overfall, St. Louis, called upon Dr. Scott, to be relieved of pains in the back, supposed to be rheumatic, obtained the desired relief, and was then informed by the doctor that in a very short time he would lose the entire use of his limbs. In the course of a few weeks' business called Mr. Lemmon to the east. Upon his arrival at Baltimore the power and use of his limbs suddenly left him, and he was compelled to be carried to the hotel, where he remained paralyzed; his brother went to Baltimore, and at his entreaty he was carried back to St. Louis, to be operated upon by Dr. Scott. Twenty days under Dr. Scott's hands entirely restored the use of his limbs.

Mrs. Ellen Miller, daughter of the Rev. Mr. Peaslee, was pronounced by the physicians attending her upon her bed to be in the last stage of consumption. Such a given up by her family, and she was hopeless. She expressed a desire to breathe her last, surrounded by her family, and amid the scenes of her youth was carried to St. Louis to breathe her last. Dr. Scott was desired to test the miraculous powers possessed by him upon her—not with the hope of curing her, but to be exposed as a humbug. Dr. Scott visited her, and he can truly say, as (quasi) wrote, vent, ridi, rise. He came, he saw the patient and the disease was conquered. The lady is now hale and hearty.  
Mr. M. Bard, gate keeper at the toll-gate on the Warrensville road, had lost the entire use of one arm, could not move it up or down. After the second visit to Dr. Scott he was able to move it at pleasure and straighten it out, also to lift and carry for some distance a peck of corn.  
A. McLain, Engineer on board the steamer Australia, erysipelas in hand; for eight days had not slept. Dr. Barr, of St. Louis, had, as a last resort, lanced the hand. The result was a very bad case of erysipelas, and the patient was in a very bad state. The doctors declared that he must either lose his arm or his life. His friends now prepared to take him to Pope's College to undergo the operation. He was placed in a carriage to proceed to the college, when a Mr. E. Clarke jumped into the wagon, and said: "I am a better driver than any here, I will go to the college, you fellows." Instead of proceeding to Pope's College, he drove the patient to Dr. Scott's, and in twenty-eight minutes Dr. John Scott drew the swelling and apparent mortification entirely from the elbow, and the patient went to sleep and slept calmly. In four days Mr. McLain resumed his duties as engineer on board the steamer, a sound and healthy man.  
Mr. A. McLain, now resides in New Brighton, Beaver Co., Pa. Mr. Jaquay, a patient now under the treatment of Dr. Scott can testify to the above facts, or a letter sent to Mr. McLain, will be answered.  
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